The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR.

"The Church of the Living God, the Pillar and Ground of the Truth."

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Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH,	At 9 A. M. and 3 P.M	
" ST. LUKE'S CHURCH,	8 "	" 5 "
" CHURCH OF THE ANNUNCIATION,	(suspended)	
" CHURCH OF THE HOLY COMMUNION	8 "	" 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.		
" EMMANUEL CHURCH,	8 A. M. and on Fridays and Holy Days,	6 P. M.
CHURCH OF THE TRANSFIGURATION,	8 "	" 6 "
And, on Saints' Days, a Lecture after Evening Prayer.		
" GRACE CHURCH BROOKLYN HEIGHTS,	6 "	" 6 "
On Fridays, Evening Prayer with Lecture at St. Luke's Church, Brooklyn,	6 A. M.	8 "

Calendar for September.

7. Twelfth Sunday after Trinity.
14. Thirteenth Sunday after Trinity.
17. Ember Day.
19. } Ember Days.
20. }
21. Fourteenth Sunday after Trinity, St. Matthew, the Apostle.
28. Fifteenth Sunday after Trinity.
29. St. Michael and All Angels.

OCTOBER.

5. Sixteenth Sunday after Trinity.
12. Seventeenth Sunday after Trinity.
18. Feast of St. Luke the Evangelist.
19. Eighteenth Sunday after Trinity.
26. Nineteenth Sunday after Trinity.
28. Feast of St. Simon and St. Jude, Apostles.

Clergy of the Protestant Episopal Church.

In the City of New-York, and its vicinity.

Onderdonk, D. D., Rt. Rev. Benjamin T., 106 Franklin st.
Abercrombie, Rev. Richard M., Cor. 10th Av. and 155th st.
Anthon, D. D., Rev. Henry, 2d Avenue, corner of 10th st.
Barton, Rev. J. Graeff, 45 East 24th st.
Bedell, Rev. Gregory T., corner of 10th st. and 5th Avenue.
Berrian, D. D., Rev. William, 50 Varick st.
Berry, Rev. Samuel V., 251 Elizabeth st.
Bourne, Rev. Rowland H., 27 21st street.
Canfield, Rev. Eli H., Rectory of St. Peter's Ch., 20th st.
Chauncey, Rev. Peter S., Corner 2d Avenue and 9th st.
Clapp, Rev. Caleb, 6th st., 3 doors east of Avenue C.
Coffey, Rev. Wm. S., 15 Lamartine Place, 29th st.
Colton, Rev. Calvin, 15 Amity street.
Cook, Rev. Thomas, 276 Houston st.
Cooke, Rev. Samuel, 133 Eleventh st.
Cox, Rev. Richard, 13 Lexington Avenue.
Dowdney, Rev. John, 20 John st.
Draper, Rev. George B., 127 McDougal st.
Duffie, Rev. Cornelius R., 151 Lexington Avenue.
Eaton, Rev. Theodore A., 55 Morton st.
Eigenbrodt, Rev. Wm E., 53 Amity st.
Elmendorf, Rev. John J., 55 Morton st.
Evans, Rev. Benjamin, 172 Broome st.
Everett, Rev. William, 9th Av. near 23d st.
Fackler, Rev. David M., 78 East 16th-street.
Frost, Rev. Wm. J., 349 Fourth avenue.
Grigg, Rev. John, 65 East Broadway.
Gallaudet, Rev. Thomas, 22 3rd st.
Hackley, D. D., Rev. Charles W., 3 College Green.
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Halsey, Rev. Charles H., 21 N. Moore st.
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Higbee, D. D., Rev. Edward Y., 15 Amity st.
Hobart, Rev. John H., 70 Franklin st.
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Houghton, Rev. George H., 9 East 29th st.
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Jones, Rev. Lot, 77 2d Avenue.
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Millett, Rev. James, 308 Broome st.
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Travis, Rev. Robert, Junior, 103 Hammond st.
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Tuttle, Rev. Isaac H., Rectory St. Luke's ch, 477 Hudson st.
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Verren, Rev. Antoine, 99 Franklin st.
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Walton, Rev. William, London Terrace, cor. 23d-st & 10th Av.
Ward, Rev. Henry D., 870 Broadway.
Weston, Rev. Sullivan H., 101 Chamber st.
Whitehouse, D. D., Rev. Henry J., 120 11th st.
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Diller, Rev. Jacob W., adjoining St. Luke's ch., Clinton av.
Drowne, Rev. T. Stafford, 147 Hicks st.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
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Labagh, Rev. Isaac P., 3 Union Place.
Lewis, D. D., Rev. William H., next to Ch. of Holy Trinity.
Okeson, Rev. N. A., Bridge st.
Peck, Rev. Francis, 187 Bridge-st.
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Seymour, Rev. W. Wood, 93 Columbia st.
Shackelford, Rev. John. W., Kent Av., above Myrtle.
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Stone, Rev. B. W., 169 Clinton street.
Stone, D. D., Rev. John S., next door to Christ Church.
Vinton, D. D., Rev. Francis, 153 Henry, cor. Joralemon st.
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Webbe, Rev. William T., 321 Gold st.

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Roberts, Rev. H. F., 147 south 3d street.
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Walker, Rev. William F., 140 South 8th st.

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Bowden, Rev. James J., Jersey City.
Macurdy, Rev. David H., Van Vorst.
Moore, Rev. Jacob D. L., Hoboken.

Poetry.

Prayer.

BY MISS PHŒBE CAREY.

Fainter, fainter, all the while,
On us beams her patient smile;
Brighter, as each day returns,
In her cheek the crimson burns;
And her ever fond caress
Hath more clinging tenderness—
Saviour, Saviour, unto her,
Draw Thou near and minister!

And when on the crumbling sand
Of life's shore her feet shall stand,
When the death stream's heavy surge
Moans for her its solemn dirge,
And our early love must shrink,
Trembling backward, from the brink—
Saviour, Saviour, take her hand,
That her feet may firmly stand!

Hold it kindly in Thine own,
Gently, gently, lead her down,
And when o'er that solemn sea
Safely she has walked with Thee,
Nearing to that other shore
Whence a voice has called her o'er—
Saviour, Saviour, from the tide,
Aid her up the heavenly side!

Lead her on that glowing way,
Brighter than the path of day,
Where of old the martyrs came
Shining on a path of flame;
Where a thousand saints have trod
Towards the city of our God—
Saviour, till her wanderings cease,
On the eternal hills of peace!

National Era.]

Selected Matter.

From the Colonial Church Chronicle.

The Reformed Catholic Church.*

The circular letter of His Grace the Archbishop of Canterbury, to the Bishops of America, seems almost like the revival of a practice which prevailed in the early ages of the Church. It throws back our thoughts to the period when Christianity was struggling for a precarious existence, and was exposed to the fierce and unrestrained hostility of Imperial Rome. Even then the Bishops of one country were in the habit of corresponding with the Bishops of another, for the purpose of mutual advice and co-operation, in great emergencies.

Among the precious relics of antiquity which have come down to us, there is a very remarkable letter written about the middle of the third century by Firmilian, Bishop of Cæsaræa and Cappadocia, to Cyprian, the Bishop and Martyr of Carthage, in reply to one he had received from the latter, relative to the conduct of Stephanus, the then Bishop of Rome, upon the subject of Heretical Baptism.† The answers now before us remind us of this correspondence, for they display the same welcome reception of the letter; the same earnest desire for more frequent communication between the Churches. And next we were reminded of it by the wondrous similitude between the religious aspect of that early day, and the religious aspect of our own; the same assumption of primacy on the part of the Roman Pontiff, the same indignant *protests* against that assumption; the same divisions within the Church, and on a cognate subject, that of Baptism, the same yearning after unity: so true it is, that while age after age persons vary, age after age cases, dispositions, tempers of men, whether singly or in the aggregate, are generally the same.

Even this mere glance at ecclesiastical history, unseals a well of blessedness to those who will scan it devoutly and thoughtfully; to such it opens the consolatory reflection—in our fractious, wayward day a consolation indeed—that while the outside surface of Christ's Church has ever been storm-stricken and ruffled, yet within, in the interior recesses of His body mystical, calm is there. While the array of parties, as if marshalling for battle, and separations, and cruel strivings of controversy, seem to the eye of reason, hanging, as it were, in dense and threatening masses on the horizon; yet still the eye of faith can see in the pale of His True Fold, and "in the deep concords of the regenerate spirit," holy peace and perfect oneness, unity unbroken and indivisible. It is this absolute and intrinsic identity of the Church everywhere, wherever scattered, no matter where—whether here in England or disseminated through the great Anglo-Saxon continent, or in the vast Oriental Peninsula; or in the fertile but noxious swamps of Guinea, or in Australia, or New Zealand, the Britain of the South, or in "Tarshish, Pul, and Lud, Tubal and Javan, the isles afar off;"‡ it is this essential oneness of Christ's true Church, which renders it a home and a refuge to thousands who have, by God's grace, mastered the notion of its divine origin, mission, authority: whose minds are purged to perceive in it a healthful branch of the true vine, drawing sap and nutrition from the everlasting root of David,‖ and can trace "divine virtue" flowing through it from a living union with the living Head; time, distance, absence, separation, death itself even, the accidents of man's fragility, vanished clean away, are abrogated and abolished under this view of Christ's one Church, sanctified and illustrated by the light of His glorious presence. *That* is the true bond of union, the hidden power which attracts, consolidates, harmonizes dissevered and disjointed units, on earth and in the Paradise of God, welding them together in an indissoluble unity. What but this thought, that the Christian's home is one and the same everywhere, or that, under voluntary expatriation for the gospel's sake, he is only moving from one to another chamber of the Lord's spiritual house, can nerve a man with fortitude to quit the familiar places and friends of childhood, the achievements of intellect, and the charities of ancient refinement; and then take in exchange the roughness, perils, disappointments and trials of the missionary life? The loveliness of home is with him on the pathless ocean or in the inhospitable wilderness—and he knows it; with him, and with those whom for the Lord's sake he quitted, joining them together though parted; by a seeming paradox, making the absent present and the distant near; as good Bishop Hall says, "One God can more than supply a thousand friends."§

And this conviction that Christ is the one true centre-point of unity, seems to have been the consentient teaching of the earlier Church. In those days men did not crave for a visible head to unite all the parts of the Catholic Church into one communion;¶ they saw *that* in HIM who is invisible;** they craved not after mere superficial union—cohesion, not assimilation—so attractive to many, who, alas for them! have gone forth from us.†† He to them was the True Head; and He the bond of union.

And so again the Episcopate—which we are now, and rightly, taking such pains to extend, because through it, and only through it, humanly speaking and with God's permission, can we hope to extend the Church—this to men of earlier times, but not less vexed than our own, was a type or faint outline of the incomparable oneness of Christ's body mystical; and so it would be to us also if we took a spiritual and not a mere utilitarian view of it—if we considered it as of the essence of the church visible; not only an useful instrument, or a decent ornament, but part of the Divine purpose.

We therefore welcome the letters of the American Bishops as a healthy symptom of this desire of unity. It is quite curious to observe how they, one after another, express this desire, ask for a more frequent communication, a more sustained and intimate communion between the Churches. The same voice reaches our shores across the great Atlantic, from almost every quarter of the American Union; Maryland, Rhode Island, New Jersey, Tennessee, Alabama, Vermont, Maine, North Carolina, New Hampshire, Kentucky, swell its notes and make it audible to us, if we will but listen. In answer to the Archbishop's request, Bishop Whittingham writes:

"Our debt of gratitude to the venerable Society is owned with pleasure and filial pride. It will be doubly gratifying to make the recognition of that debt the occasion for adding another to the bonds, by which we are so closely bound to our brethren of Great Britain, and her many colonies and dependencies."

Bishop Potter expresses an "earnest desire to be in close communion with our venerated Mother Church of England."

Bishop Henshaw again to the same effect,—"This and similar acts of intercommunion will not only present our common faith under a favorable aspect 'to those that are without,' but will also contribute, by the blessing of God's grace, to increase affectionate intercourse between the mother and daughter Churches."

Bishop Doane.—"It must draw together in a closer bond, the souls of the vast brotherhood whose voices rise together in our common Prayers, 'from the rising of the sun to the going down of the same.'"

Bishop Cobbs.—"I am pleased to see that the bonds of union between our two Churches have been so frequently recognized of late; and I trust that, for the future, these ties which bind us together in a community of interest and fellowship will be still further strengthened."

Bishop Burgess.—"I cannot but hope that the occasion will be one through which, by the operation of the Holy Ghost, Christians of both lands, but of the same communion, may be more and more joined together in unity of spirit and in labors of love."

At the present moment, when so many thoughtful minds are occupied in discussing the propriety of restoring, and so many efforts are being made to restore, some kind of synodal action to our own branch of the Church, it is impossible to omit the following striking passage from the letter of the Right Rev. John H. Hopkins, Bishop of Vermont:

"It is always a grateful theme to an American Churchman, when a Prelate of our revered Mother Church speaks, as your Grace has been pleased to do, of the 'close communion which binds the Churches of America and England.' For my own part, I would that it were much closer than it is, and fervently hope that the time may come when we shall prove the reality of that communion in the primitive style, by meeting together in the good old fashion of synodal action. How natural and how reasonable would it seem to be, if, 'in a time of controversy and division,' there should be a council of all the Bishops in communion with your Grace! And would not such an assemblage exhibit the most solemn, and under God, the most influential aspect of *strength and unity*, in maintaining the true Gospel of the Apostles' planting against the bold and false assumptions of Rome? It is my own firm belief that such a measure would be productive of immense advantage, and would exercise a moral influence far beyond that of any secular legislation."

God only knows how necessary, or how soon necessary, this mutual approximation of Churches, this combination and alliance of forces may be! We cannot now read the dark eventualities of the future, nor, though times and seasons run on apace, exactly unravel the how and the when and the measure of that "testimony,"* which the Lord of all foretold should be proclaimed among all nations as premonitory of the end of things created. Only every Church refounded or remodelled in the far-off-isles, and every simple-hearted Missionary and Catechist going forth from our shores, gives significance to the testimony, strengthens the force of the premonition: and combined with the hardly stifled menaces of the world, ought to be regarded as an additional call to union among ourselves, to more cordial and familiar intercourse with kindred Churches, that when the master of the spiritual house shall come at last, He may find the servants therein accordant with Him and with each other.

Isolation is ruin. You would not expect a natural body, with a tourniquet on each limb, to perform its natural functions rightly. Neither can you expect that our Church will be able to do its own proper work, or confront the perils that await it, or cope with its foes, whose emissaries will never rest until they have crushed it, if its organs of speech are paralyzed, or its powers of motion shackled, or if strong in the imaginary strength of its insular position, it cuts itself off from the counsel and assistance of its natural allies. Great changes seem to be preparing for the State and Church of England. Their magnitude at present, no man can guage. Doubtless the hour may be coming, (deplorable as it will be to the nation, aye, and to the world, for the Church of England has ever been a benefactress of the world,) when the State may dissolve its union with the Church. The State may reject us, or we may be driven to reject the State. We must reject it, if it ever tampers with our creeds and formularies, or if it attempts to hinder us from fulfilling that mission which the Lord requires at our hands. Then a more exact and more primitive organization may be forced upon us, as well as a more close union with our Colonial and with the American Churches; it may be in defence of the faith, or it may be from the instinct of self-preservation; and then if God shall, peradventure, permit the world to go on, and if He does not withdraw His Grace from the world, we may be permitted to *see a great Church union, of completely organized Churches* meet together once more as aforetime they used to meet together, in the unity of the Holy Ghost, in the name of the Only-begotten Son, to set forth the glory of God the Everlasting Father by setting forward the salvation of all men.

* "Letter of the Archbishop of Canterbury to the Bishops of the Reformed Church in America, on the occasion of the Third Jubilee of the *Society for the Propagation of the Gospel*, with the answers which have been received from the American Bishops." London: G. Bell.

† We may refer our readers, who may be inclined to examine this interesting period of church history, to Mr. Rose's Translation of Neander, vol. i. pp. 367, 374; Burton's Lectures on the Ecclesiastical History of the First Three Centuries, vol. ii. p. 358. There is a translation of the letter itself in the Library of the Fathers, vol. xvii. p. 268.

‡ Isaiah lxvi. 19.

‖ Rev. xxii. 16.

§ Bishop Hall's Balm of Gilead.

¶ Bingham, vol. v. p. 421, Book xvi. ch. i. §14.

** Heb. xi 27.

†† 1 John ii, 19.

*Matthew xxiv, 14.

Communications.

For the Churchman.

Letters on Baptismal Regeneration.

(Concluded.)

LETTER VII.

CHARACTER OF JUSTIN MARTYR'S TESTIMONY.

My dear sir, Having endeavored to remove your objections to the testimony of Justin on the ground of the erroneousness of his opinions, by showing that the exceptions you make to his statements are scarcely tenable, I wish now to say a few additional words on his character as a witness.

In his account of the Sacrament of Baptism, we may in the first instance consider Justin as delivering such testimony as he had acquired merely from *the evidence of his senses.*

In the course of *the quarter of a century*, he had been a Christian when he wrote his First Apology, he must have very often witnessed the administration of Baptism; and consequently must have *heard* what was then said by the officiating minister; since from other sources we learn that whenever this Sacrament was administered, certain expressions were invariably employed, besides the formula expressly appointed by our Saviour: questions were asked, and answers returned; prayers no doubt were offered; and perhaps an address was delivered by the baptizing clergyman. The language used on baptismal occasions must have described the *nature* of the Sacrament, *the benefits* conferred, as well as the obligations assumed. Baptism, moreover, must have been a subject of ministerial comment and instruction at other seasons, so that an intelligent man could not have associated with Christians for the long period of twenty-five years and not know from the oft-repeated evidence of his *hearing* what was the universal teaching on so common a topic. We do not here ask what were Justin's own views in this matter, but we simply listen to the report he brings us, that wherever he went, and this for more than a score of years, he heard but one language respecting Baptism; that it was every where called an "enlightening," and that in all cases "remission of sins, regeneration, and creation anew in Christ," were connected with the administration of this Sacrament.

Such is the first aspect in which Justin presents himself as a witness, reporting not his own *opinions*, but *the testimony of his senses*; and a witness both honest and competent; for he sealed his sincerity with his blood, and establishes his competency by the facts, that now fifty years old he had been a Christian since his 23d year, had travelled extensively, was a learned and observing man, and had spent a large portion of this period in the city of Rome itself, the seat of our Apostolic and flourishing Church, where he had been mostly engaged in openly defending Christianity against the assaults and perversions of its enemies.

But his character as a witness now assumes a much more elevated position: for he addresses us not as a private individual, though most worthy in this respect of our entire confidence, but as *the chosen representative of the whole Christian body of the period in which he wrote.* He speaks not in his own name, *but in theirs*, and the bare fact that they permitted him thus to speak, shews that they approved his statements. To quote the adage you cited in another connection, Qui tacet, *cum loqui debet*, consentire videtur. The Christian world of Justin's age were silent when they ought to have spoken in case he testified falsely; they did not contradict his assertions, and therefore they *consent* to the correctness of these assertions, and consequently *his testimony becomes theirs.* As a body of testimony Justin's book is *the testimony of the Church universal in the middle of the second century.*

Yet you say, "His testimony would have the least possible weight in any human tribunal."

But if the testimony of Justin is of "the least possible weight" on the subject of Baptism, it is of "the least possible weight" on all other subjects.

In the same passage where he describes the administration of Baptism, he gives his testimony concerning several other important matters; so that if his evidence is worthless in one instance, it is of course worthless in all. Upon several interesting and fundamental questions the statements of Justin in connection with Baptism are generally supposed to throw valuable and decisive light. For example:

1. Justin says, (§§87, 89) "We all of us assemble together *on Sunday*, because on the same day Jesus Christ our Saviour rose from the dead;" and these words have ever been regarded as conclusively establishing the fact, that the early Christians considered the *first day* of the week, and not the *last*, as the Divinely appointed season of sacred rest.

But you say, "The testimony of Justin would have the least possible weight in any human tribunal," and *the Seventh-Day Baptists* will thank you for your opinion.

2. Justin says, (§87) "On the day which is called Sunday, there is an assembly in one place of all who dwell either in towns or in the country; *and the Memoirs of the Apostles, or the writings of the Prophets are read;*" and this practice of the Church in Justin's time, all truly Catholic Christians consider as justifying the public reading of the Holy Scriptures on the Lord's Day.

But you say, "The testimony of Justin would have the least possible weight in any human tribunal," and *the Quaker* who *never* reads the Bible in a public assembly, and *the Papist* who reads but *very meagre portions*, will each thank you for your opinion.

3. Justin says that in his day (§§85, 87) "the people expressed," at the close of the prayers, "their assent by saying *Amen*": a response which the great majority of Christians, imitating this primitive custom, have ever uttered.

But you say, "The testimony of Justin would have the least possible weight in any human tribunal," and *all non-Amen-saying congregations* will thank you for your opinion.

4. Justin says (§§79, 85, 86, 87) that the Sacraments of Baptism and the Lord's Supper were universally administered in his day, and this fact is one reason why the Christian Church has in all ages observed these Sacraments, perceiving from the fact that the first Christians did not spiritualize them into nonentity, as some persons have since done.

But you say, "The testimony of Justin would have the least possible weight in any human tribunal," and the *Quaker* will again thank you for your opinion.

5. Justin says, (§§85, 87) "The Deacons give *each one a portion of wine*," as well as of bread, and this primitive observance true Catholics urge in opposition to the perversion of the Lord's Supper by the councils of Constance and Trent, whereby the Romish laity are deprived of the cup in this holy Sacrament.

But you say, "The testimony of Justin would have the least possible weight in any human tribunal," and *the Romanist* will thank you for your opinion.

6. Justin calls (§85) the elements in the Holy Supper, even *after* they had "been blessed," "*bread and wine*;" and this fact, true Catholics maintain, proves that the figment of Transubstantiation, or the change of *the substance* of bread and wine, was utterly unknown even in the Church of Rome herself, at the middle of the second century.

But you say, "The testimony of Justin would have the least possible weight in any human tribunal," and *the Romanist* will again thank you for your opinion.

7. Justin says, (§86) "This food is called by us the Eucharist (or Thanksgiving)," and upon this fact, true Catholics insist when they assert, that the primitive Church never entertained the "blasphemous fable" of the Priest's offering in the Lord's Supper a propitiatory sacrifice.

But you say, "The testimony of Justin would have the least possible weight in any human tribunal," and *the Romanist* will the third time thank you for your opinion.

8. Justin says, (§86) "We receive not these elements as *common* bread or *common* drink, but the food which is blessed by the prayer of the word which came from Him is the flesh and blood of that Jesus who was made flesh:" language which warrants the assertion of the Anglican Catholics in their 28th Article, "To such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ:" an assertion the very opposite of the freezing negation, first broached by Socinus, but now, I fear, adopted, not only by his followers, but by very many calling themselves Orthodox: "In the Lord's Supper we receive *nothing* from the ordinance itself save bread and wine. Those who believe that they partake of the Lord's body and blood in the Supper, *though only in a spiritual way*, hold an opinion *fallacious and erroneous.*"*

But you say, "The testimony of Justin would have the least possible weight in any human tribunal," and *the Rationalist* of whatever name will thank you for your opinion.

9. But if "the testimony of Justin would have the least possible weight in any human tribunal," precisely the same may be said, and with exactly as much justice of the testimony of *every other* primitive witness; and thus by demolishing each early Father in succession, you demolish the entire testimony of the Church in the first ages of the Gospel. But when you have by this suicidal process relieved yourself of the primitive Church, *how can you prove that the Bible is the Word of God?* If this is the ground on which you satisfy yourself that any book is from God, how can you retain the books of Samuel, Kings, and Chronicles, and reject those of the Maccabees? or receive as inspired the Proverbs of Solomon, and refuse to admit the Wisdom of Jesus the Son of Sirach? Indeed, apart from the testimony of the early Church you cannot determine the Canon of the New Testament at all; so that when you say, "The testimony of Justin [and by parity of reasoning, of every other early Father] would have the least possible weight in any human tribunal," *the Deist* will, in company with the Quaker, the Romanist, and the Socinian, thank you for your opinion.

Above, I have called the disparagement of the testimony of the early Christians *a suicidal* process, and so most truly it is; for if we renounce the *early witnessing Church*, there is no refuge for us, but in bald Deism, or in the assumption, that the *present* Church is herself inspired: the very assumption of the Romanists themselves, and likewise their stronghold, as well as their defence of their dogma of development; and also I am sorry to say, the assumption of not a few, who call themselves Protestants. The fact is, neither genuine Catholicity, which is identical with genuine Protestantism, nor Christianity herself can be sustained, defended and made triumphant upon any other basis than this adamantine rock: THE TESTIMONY FURNISHED BY THE CHURCH IN THE FIRST AGES OF HER EXISTENCE.

LETTER VIII.

THE DOCTRINES OF THE CHURCH IN THE SECOND CENTURY, UNCORRUPT.

My dear sir, But you say, "Either the Church in Justin's day was corrupted, or he did not know what its doctrines were."

Having already said so much in reference to Justin's competency to testify concerning the doctrines of the Church in his time, it would be quite superfluous to add any thing more on that point; but as you propose another supposition, *the corruptness* of the early Church, I cannot refrain from subjoining a few remarks on that subject.

Well aware am I how eager some persons are to find corruptions in the Church of the first two or three centuries, and for this express purpose Mr. Isaac Taylor of England wrote his book entitled, "Ancient Christianity." How does he make out his case? By himself *corrupting* the words of the early writers! The Homilies, the doctrine of which every member of the Evangelical Knowledge Society binds himself to "maintain and set forth," (see Constitution) exhibit a very different teaching with regard to the condition of the primitive Church. For instance, in the Sermon against Peril of Idolatry, Part III, the Church of England and the Protestant Episcopal Church in these United States pronounces this judgment concerning the early Church:—"*The primitive Church is specially to be followed,* AS MOST INCORRUPT AND PURE." How could the Church of the first centuries have been otherwise than pure and uncorrupt? Take the period when Justin flourished, What motive could the Church then have had to change her faith? She was not allied with the State, was not identified in any way with any School of Philosophy, or with any religious body whatever, for she was persecuted by the civil power, by the Jews, by every form of paganism, and by every sect of philosophers: in short, by the whole world. Corruption then could not have come into the Church *from without.* Could the deterioration have arisen from *within herself?* That there were heresies in the first ages we well know, for so we are assured by the early Church herself, who *invariably condemns these heretical doctrines*; thus showing how vigilant She was over the true faith, and how careful She was to preserve this faith intact and pure. On what ground does the primitive Church condemn all false teaching? On the ground *of its novelty*, declaring that such teaching was utterly unknown to her present professors, to their Fathers, and to the Apostles. The Church in Justin's day must have still enjoyed the instructions of many a Bishop and other herald of the Cross, who had conversed personally with St. John, and could the Church have in their presence changed Her faith, and they raised no word of remonstrance and condemnation? The early Church then could not from any influences within herself have corrupted the faith She had received; and consequently, the fact that a doctrine existed, without censure and without reproof is evidence that the truth is a portion of the doctrinal inheritance the early Church derived from Her founders.*

For my own part therefore I cannot perceive how either of the suppositions, the one, that Justin did not know what were the doctrines of the Church in his day; the other, that the Church herself was doctrinally corrupt, can possibly be maintained: and consequently, we shall, notwithstanding our prepossessions and prejudices against the doctrine, be compelled to admit that Baptismal Regeneration is a truth of the Gospel, a truth taught by Inspiration itself.

If the doctrine of Baptismal Regeneration be a corruption of the Scriptural faith, it is the duty of those who make the assertion *to fix the time when* the error was first introduced. It is easy to find the period when the opposite dogma was propounded, and also who were its authors. *In the sixteenth century by the Socinians*, who define Sacraments to be mere "badges of a sacred covenant between God and man," but in no respect channels or means of grace: a defective and frigid view most pointedly condemned by our XXV Article. Here was the *first* denial of Baptismal Regeneration: a denial which now, alas, is heard from the mouth of many an individual who considers himself as pre-eminently orthodox and evangelical!

We have already seen what is the teaching of the Westminster Divines on this subject; and their views were but the echo of all the Protestant confessions (save the Racovian) *without exception:* the Church of England herself not exhibiting any statements concerning Baptism substantially different from those furnished by the standards of her Reformed brethren.

Thus stood the doctrine of Baptismal Regeneration at the period of the Reformation: all the Reformed maintained it: none denied the doctrine save the little fragment of Socinians, who also denied the Lord who bought them.

From the sixteenth century upward to the very times of the Apostles, not a solitary voice, so far as I can discover, is lifted against the doctrine, but it is heard and taught everywhere, in Creeds, in Apologies, in Controversies, in Commentaries.

Hear Augustine in his controversy with Pelagius on 'Original Sin.' "The hereditary disease in children is healed by his grace who makes them well by the laver of regeneration. Born in the flesh subject to the sin and death of the first man, they are regenerated in Baptism to a connection with the righteousness and eternal life of the other man." [Wigger's Augustinianism and Pelagianism, pp. 70, 71.]

Augustine is the Father, who, as you remind me, is styled by the Homilies, "*a Doctor of great authority*:" authority which I shall not for slight reasons question. When however I discover the historical fact, that he is the author of the human dogma of predestination, I must dissent from his teaching in this particular at least, and adhere to the opposite doctrine of the earlier Fathers and the Scriptures themselves. His dogma of predestination, approved and refined by Calvin and adopted by Dr. Scott, and the Divines of his school, has produced an effect which Augustine did not foresee, the rejection of Baptismal Regeneration; for since according to the Predestination theory some infants are non-elect, these of course are never regenerated, either in Baptism or at any other time, and consequently the grace of regeneration does not universally accompany the baptism of children. It was to this novel dogma of Augustine's that I referred in my first letter, where you understood me to say that he first opposed the doctrine of Baptismal Regeneration, when I intended merely to declare that Augustine's erroneous dogma had led to the disparagement and neglect of infant baptism.

The way is now clear I believe for me to review the Scriptural authority for the doctrine of Baptismal Regeneration, but as this letter is already sufficiently long, I must defer this review until another communication.

*F. Socinus and Racovian Catechism, quoted in Nevin's Mystical Presence, p. 140.

LETTER IX.

SCRIPTURAL AUTHORITY FOR THE DOCTRINE.

My dear sir, After so protracted a journey over the fields of antiquity, I have at length been permitted by an indulgent Providence to reach apostolic and scriptural ground: and as the Scriptures to which I referred you in proof of the doctrine of Baptismal Regeneration were few in number, the encouraging prospect is that I shall soon be at the end of my present course.

1. The first passage is Mark i: 4, "John did preach the baptism of repentance, for the remission of sins." On this text you remark, "It speaks of the Baptism of *repentance.* John called on the people to repent, and confess their sins, and forsake them, and in *token* thereof to come to his *ceremonial Baptism.*"

You call John's Baptism "ceremonial"; but it was not a *mere* ceremony, for the evangelist expressly declares, that it was "*for the remission of sins.*" Your comment on the passage *withholds* a portion of the truth St. Mark therein expresses; inasmuch as he connects Baptism *as much* with forgiveness of sins, as he connects Baptism with repentance. This connection you strive to dissolve. By what authority? What the Holy Spirit hath joined together, let no man put asunder.

On looking into the Westminster Catechism, "the doctrine of which on Baptism you receive," I find that Mark i: 4 is adduced to prove that "Baptism is a sign and seal of remission of sins," (Answer, 165) thus showing that the divines who composed the Catechism understood the passage as I contend it should be understood: according to its grammatical sense; and according to this grammatical sense, it affirms that sins are forgiven in baptism.

2. Mark x: 13–16. On this passage you offer this comment, "It was only an instance, among others, in which our Saviour took occasion, from a passing occurrence, to inculcate an important lesson. When his disciples would have repelled those who brought little children to receive his blessing, he taught them, from the docility and implicit faith belonging to little children, with what sort of disposition they should receive the gospel. It was *not* a baptismal occasion, nor was Baptism alluded to."

I did not say that the occasion was a baptismal one; but as you admit that "the little children received our Saviour's blessing," you admit all for which I insist: that his *conduct* on the occasion establishes certain fundamental principles in connection with infant Baptism: principles which I enumerated in my first letter, and therefore I need not repeat them now.

I observe that the Catechism (Answer 166) "the doctrine of which on Baptism you receive," refers to Luke xviii: 16, which is parallel to Mark x: 13–16, to prove that this sacrament is to be administered to infants. In the Presbyterian Confession of Faith (c. 28) Mark x: 13–16 is adduced in proof of the *same point.*

3. "In Acts ii: 28, remission of sins is promised, upon *repentance and faith*, as it is elsewhere in Scripture: and the faith is to be proved by the act of obedience, namely, by coming to Baptism; and those who exercise this repentance and faith shall receive the sanctifying influences of the Holy Spirit. It was a case of *adult* Baptism, upon repentance and faith; and of such only as 'gladly received the word.'"

Upon this exposition of yours, I would remark: it is *not certain* that none were baptized on the day of Pentecost, but adults: the contrary is, to

say the least, highly probable. Saith St. Peter, "Be baptized every one of you, &c.; for the promise is to you and *your children*;" the promise of remission of sins and the gift of the Holy Ghost. The promise is the reason the Apostle assigns why parents should be baptized; but the promise is as much to their children as to themselves: consequently, there is the same reason why children are to be baptized as there is why adults are to receive Baptism: St. Peter himself being the judge. If you say with the Baptists, children here means posterity, I reply: The word children employed in this *unlimited sense*, necessarily includes infants: and thus the passage furnishes what the opponents of infant-baptism are so incessantly demanding: Scriptural authority for baptizing little children.

St. Peter here as John Baptist had done previously, connects Baptism with remission of sins, and not only so, but also connects with Baptism the reception of the Holy Ghost. St. Peter does not tell his hearers to "prove their faith by an act of obedience, namely, by coming to baptism:" all this is an addition of yours; and an addition, moreover, which seems to me to bring with it a false doctrine: that obedience is essential to the remission of sins: that we are justified not by faith only; but by faith and works conjointly: which is a part of the erroneous teaching of the Oxford Tracts. Why not understand the Apostle's words according to their obvious and necessary meaning? He says, "Repent, and be baptized every one of you, for the remission of sins, and ye shall receive the Holy Ghost." Nothing surely can be plainer and more positive. You appear almost to admit the truth when you say, "Those who exercise this repentance and faith shall receive the sanctifying influences of the Holy Spirit." Why reject from your paraphrase the clauses concerning Baptism and remission of sins? Have we any right to suppress any portion of revealed truth? Are *we* the judges to determine what truth is fundamental and what not—what truth is essential to the gospel system, and what may be cast away? We are *not* the judges, and we have *no* right to discard or conceal *any* portion, however small, of revealed truth. Why not then say, as the plain language of St. Peter requires you to say: "Those who exercise this repentance and faith" [and are with these qualifications baptized] "shall receive" [remission of sins and the regenerating and] "sanctifying influences of the Holy Spirit"? It is undeniable that the Church universal in Justin Martyr's time so understood the words of St. Peter: how can we be right, if we understand them otherwise? since both the grammatical signification and the received interpretation of the early Church fix the meaning for which I am contending.

4. On Acts xxii: 16, "Arise, and be baptized, and wash away thy sins," you thus remark: "The case was that of Paul, already converted to the faith of Christ, and called upon to consecrate himself to his service by an open profession of faith, and an act of obedience to his command; thereby entering into covenant with Christ, and thereupon receiving a full pardon of all past offences. There is no intimation, in the whole transaction, that Saul was not regenerated *till* he was baptized, and then *by* baptism; but the contrary is, to my apprehension, most evident."

When you speak of Baptism as "an act of obedience whereby Saul entered into covenant with Christ, and thereupon received a full pardon of all past offences," the language sounds to my ear too much like a covenant of works, and as though obedience was in part the instrument of our justification. I often hear others use the same language respecting Baptism, speaking of it as an act of obedience, or as a token of obedience; but such expressions do not appear to me to be warranted by the Scriptures, and moreover they savor of false doctrine.

When, however, you say that Saul when baptised "received a *full* pardon of all past offences," you admit all that I wish, so far as remission of sins is connected with Baptism, though he was not, although previously the recipient of divine grace, regenerated in the Scriptural sense, till he was baptized; inasmuch as he was not born of water, at least; our Saviour having himself connected water with the new birth (John iii: 5) and St. Paul calling water Baptism, "the laver of regeneration," (Tit. iii: 5) and therefore we are not to disregard this connection, and to use the term regeneration but in strict accordance with the signification the word of God assigns to it. I referred, however, to Acts xxii: 16, not to prove, that regeneration accompanies Baptism, but that forgiveness accompanies the administration of this sacrament; and as you allow this connection, I am happy to find our interpretations of this passage so far coincident.

5. I adduced Eph. v: 26, "Christ sanctifies and cleanses the Church with the washing of water by the word," as proving that Baptism has a sanctifying and cleansing effect. This, however, is the explanation you give of the passage. "It speaks only of cleansing the church '*by the word*,' and plainly alludes to the washing of water as the *symbol* of cleansing."

The Greek word here translated "washing" occurs but in one other place in the New Testament, (Tit. iii: 5,) and is the same word the Septuagint uses in Cant. iv: 2, vi: 6, where it plainly means *washing-place*. The signification of the word in Eph v: 26, Tit. iii: 5, is thus *determined*; and therefore by "washing" in these two places we are to understand, not the *act* but the *place* of washing: a pool, bath, or laver. Dr. Edward Robinson in his Greek and English Lexicon of the New Testament says that both in Eph. v: 26, and Tit. iii: 5, Baptism is spoken of; and he may well thus judge, since, as in the opinion of almost every person the latter passage refers to Baptism, the former as embracing precisely the same word ["washing" or laver] and also the term "water," must refer to Baptism also. Eph. v: 26 may therefore be thus translated, "Christ sanctifies and cleanses the Church by the laver of water [Baptism] by the word." The Apostle most evidently here describes *two* instrumentalities employed by our Saviour in sanctifying and cleansing his Church: the one, water-Baptism; the other, the word, whatever this may be. Both are *literal, actual* instruments, the one just as much as the other. Neither are *symbolical*; for with the same propriety may we maintain that "the word" is a symbol, (and so I see Olshausen, a recent German commentator does,) as that the washing of water is a symbol. If the New Testament is but a book of symbols, what cannot be made of it! It can teach anything, and everything, and nothing definitely and positively; and would therefore cease to be of any authority, or of any use, except as a toy for mystical critics to play with.

LETTER X.

My dear sir, One other text of Scripture on which you have commented, remains to be noticed.

6. Tit. iii: 5. "Our Saviour saves us by the washing of regeneration and the renewing of the Holy Ghost." With regard to these words you thus observe: "We are saved by *regeneration*, as *if it were* a washing, and by the renewing of the Holy Ghost. There is no allusion here to Baptism. The *washing* of regeneration is merely a figure of speech; just as we say, the *besom* of destruction."

As you assert, that "there is no allusion made here to Baptism," I must first of all ascertain whether your assertion can be substantiated. *Many* other persons have supposed that St. Paul does in this place allude to water-baptism, and as the judgments of learned and wise men are not to be despised unless for weighty reasons, I will mention a few of the authorities within my reach in favor of such an allusion.

1. Prof. Robinson, referred to in my last letter.

2. Prof. Hodge of Princeton in his Way of Life, published by the American Sunday School Union, and therefore approved by this Society, says, p. 226, "Baptism is called the washing of regeneration."

3. The Westminster Catechism, "the doctrine of which on Baptism you receive," quotes Tit. iii: 5, to prove that "Baptism is a sign and seal of regeneration by God's Spirit." (Answer 165.)

4. The Presbyterian Confession of Faith (c. 28. §7) adduces Tit. iii: 5 as proof that "the sacrament of Baptism is but once to be administered to any person."

5. The Confession of Helvetia (Hall's Harmony, p. 303.) says, "Baptism is the font of regeneration."

6. The Confession of Bohemia (Hall, p. 304,) refers to Tit. iii: 5 to show that "God by Baptism doth wash away sin."

7. The Confession of Saxony (Hall, p. 310,) employs this language: "That the Holy Ghost is given in Baptism, Paul affirmeth it in his epistle to Titus, saying, 'By the washing of the new birth, and the renewing of the Holy Ghost.'"

8. The Confession of Sueveland (Hall, p. 315,) says, "Baptism is the font of regeneration. Tit. iii: 5."

9. Calvin (Institutes b. 4, chaps. 15, 16,) in *three* different places affirms that Tit. iii: 5, refers to Baptism.

10. The Homilies (Sermon for repairing and keeping clean of churches) have this language: "In the house of God, the font to christen in, the fountain of our regeneration is presented unto us."

11. The Prot. Epis. Church in her Baptismal Offices, in her Confirmation Service, and in her 9th and 27th Articles, undoubtedly considers Tit. iii: 5 as referring to Baptism.

12. Augustine, the "Doctor of great authority," beyond all question connects Tit. iii: 5 with Baptism when he says, "The hereditary disease in children is healed by his grace who makes them well *by the laver of regeneration*."

13. Cyprian, A. D. 250, has these words, "That that is Baptism in which the old man dies, and the new man is born, the blessed Apostle shews and proves, when he says, 'he has saved us by the washing of regeneration':" servavit nos per lavacrum [washing-place] regenerationis. [Cary's Testimonies of the Fathers, p. 313.

14. Theophilus, Bishop of Antioch, A. D. 170, testifies to the same effect, "Men receive remission of sins *by the laver of regeneration*." [Cary, p. 309.

15. Justin Martyr, A. D. 150, speaking of candidates for Baptism, says "They are brought by us to a place where there is water, and are regenerated by the same manner of regeneration by which we ourselves were regenerated: for they are washed with water in the name of God the Father, &c." In the Greek it is: they make a "washing," Justin using *the very word* λουτρον, lavacrum, St. Paul does in Tit. iii: 5, and Eph v: 26. [Cary, p. 308.

What is the amount of these *fifteen* instances of assertion that Tit. iii: 5 alludes to Baptism? Just this: The Presbyterian Church both in the United States and Great Britain, the Churches of Helvetia, Bohemia, Saxony, Sueveland, Switzerland, the Protestant Episcopal Church, wherever found, the Church of ancient Africa, Antioch, and Rome, all maintain, or did maintain, that by the washing of regeneration in Tit. iii: 5, water-baptism is intended. The testimony of the ancient churches to this effect is most valuable and conclusive, inasmuch as the universally received interpretation of the passage at this early period must be the correct interpretation. *Whence* came this interpretation? As the whole primitive Church had the interpretation, from what source could it have descended but from the Apostles themselves, and therefore from an inspired and infallible original?

Having thus seen what has been the decision of the whole Christian world, *till within a very recent period*, I will consider the words of the passage itself.

We have already perceived that by "washing," a *washing-place* is intended: the word *never* has any other meaning. Washing-place, pool, bath, laver must of necessity describe something which is material, literal, actual, nothing immaterial, nothing spiritual. Not only does the word itself prove this, but also its connection with the *renewing* of the Holy Ghost. St Paul affirms that God our Saviour saves us by *two* agencies: the washing or laver of regeneration, *and* the renewing of the Holy Ghost. Is not the renewing real and actual? If so, then must "the washing," be something actual and real likewise.

But what material washing was there of which *all* Christians were partakers? what *washing-place*, in which all men washed? for the language of the Apostle is here of universal application. No other real washing of which all believers in Christ partook save that of water-baptism in the names of the blessed Trinity. Nothing else then than Baptism can be intended by the washing, the washing-place, the laver of regeneration.—The nature of the word itself, its connection with the renewing of the Holy Ghost, and the obligation under which all the followers of the Lord were to be baptized, limit the application of the term to the sacrament of our new birth.

But you say: "We are saved by *regeneration* as *if it were* a washing." If so, then we are saved by the *Holy Ghost* as *if it were* a renewing. That is: our salvation by the Holy Ghost is only an apparent, not an actual renewing. We can apply this mode of explaining the clause, to other cases. "John did preach the baptism of repentance": did preach *repentance*, as *if it were* a baptism. Again: "Christ sanctifies and cleanses his Church with the washing of water": he sanctifies and cleanses it with *water*, as *if it were* a washing: an explanation which will render water-baptism the means of the Church's sanctification and cleansing, a truth you seem disposed to deny.

Once more you say: "'The *washing* of regeneration' is merely a figure of speech just as we say, 'the *besom* of destruction.'"

"Besom of destruction" is a destructive besom; just so, the washing of regeneration is a regenerating washing, or washing-place. But if, by besom of destruction, you mean to say, destruction is like a besom, and consequently, regeneration is like a washing-place, then, as I have already said, we can, with equal propriety, add, The Holy Ghost is like a renewing, repentance is like a Baptism, water is like a washing; and so in all cases where two nouns are related to each other in the same way that washing and regeneration are. But besom of destruction is not *necessarily* a figure of speech, for there is such a literal instrument as a destructive besom, as the spiders would testify: the expression becomes figurative only from its application; in cases where it *cannot* be understood literally. Far otherwise is it with the phrase, washing-place of regeneration in the relation inwhich it stands: it *can* be taken in its literal sense, and therefore *it must be*, as a phrase is *never* figurative except when it *cannot* be apprehended according to the natural meaning of the words. We are not to find figures in language when we can avoid them; for if our fancy is to be the mould where figures of speech are to be cast, the Bible is at once rendered the most enigmatical, perplexing and uncertain of all books.

With the testimony and judgment of the entire Christian world till within a very short period, and with the laws of language all in my favor, I must therefore abide by the conclusion that by the laver of regeneration St. Paul designates Baptism by the element of water, accompanied by the regenerating influences of the Holy Ghost.

7. 1 Pet. iii: 21. "The like figure whereunto even baptism, doth also now save us." On these words you remark: "Baptism is expressly called a *figure*. 'It is,' says Archbishop Sumner, on this passage, 'a *figure* of the cleansing of the heart from sin': and he well observes, that had the heart of Saul been like the heart of Simon Magus, when *he* was baptized a few months before, 'Baptism would have washed away no sin.'"

Archbishop Sumner then believes, that in the case of Saul "Baptism did wash away sin," but with Simon Magus it did not. To these observations, I have certainly no objection to urge.—When the Archbishop says that "Baptism is a *figure* of the cleansing of the heart from sin," I understand him to say that Baptism is a *sign* of spiritual cleansing, and not a *mere* figure, devoid of all efficacy. If Baptism be all figure, to be understood figuratively, then likewise is Noah's ark to be taken figuratively; for St. Peter says that Baptism is a figure "*like*" the ark; thus making *two* figures: the ark as much a figure as is Baptism; so that if the ark's being a figure does not destroy its reality, neither does Baptism's being a figure destroy its reality. If the Apostle does not describe Baptism as a literal transaction, then he does not describe the ark as an actual vessel. But he does describe both as realities, calling them figures for this reason: the ark was the type, and therefore a figure in this sense while Baptism was the antitype (αντιτυπον), and therefore a figure in this sense: the ark figured Baptism; Baptism was figured by the ark, as our Baptismal Office so justly expresses it: so that after all *the figuring*, not a particle of reality is detracted from either; and the affirmation of St. Peter remains untouched: external Baptism by water doth now save, where there is the answer of a good conscience toward God: where the answers to the interrogatories in Baptism can be made unto God conscientiously and sincerely, and where also there is faith in the resurrection of his only Son from the dead.

I have thus reviewed all the texts to which I referred you; and now in looking back I cannot but think that they establish the positions for which I adduced them: That the word of God connects remission of sins and the regeneration and salvation of the soul with the sacrament of Baptism.

But you say, "These texts are much too slight a foundation for so important a superstructure." These are by no means all the passages I might have cited, but I referred to no more, because I wished to employ no superfluous material in this discussion. But suppose these were all the texts in the Bible which treat of Baptism. Would they not be a foundation sufficiently substantial for the superstructure I have reared upon them? How *many* texts are necessary to prove a doctrine? I suppose *one single* declaration from God, the fountain of infallible truth, is quite enough. The *fewness* of the texts: this is the very objection the Socinian presents against the deity of the Son of God! How many texts speak of the Sabbath as a day of sacred rest? especially in *the New Testament*? But I need not, as I might, multiply questions in reference to other subjects; for as proof does not depend upon the number of witnesses, so the truth of a doctrine does not depend upon the number of texts which announce it

LETTER XI.

OBJECTIONS TO THE DOCTRINE.

My dear sir, It is my wish to notice in this communication what you allege concerning the pernicious effects and dangerous tendencies of the doctrine of Baptismal Regeneration.

On these points you thus express yourself: "The doctrine of Baptismal Regeneration I think radically erroneous, leading to spiritual apathy and loss of the soul. My conscience is disturbed at the thought of countenancing such errors, and starving my own soul, by belonging to a church wherein these errors are so prevalent, and that without rebuke of the house of Bishops. The teaching of Rome is externalism, or a system of perfunctory observances. To this error very many of the Episcopal Church are fast verging, and the doctrine of baptismal regeneration is one of the first steps. Hence it is that we have so little of the natural corruption of our hearts, and of earnest calls to seek *conversion* by the Holy Spirit; but are so generally addressed as pretty good sort of Christians, though not quite as good as we should be. It is against this delusion, that I earnestly protest"

As the doctrine of Baptismal Regeneration is the doctrine of the Bible, ("God saves us by the washing" [the Baptism] "of regeneration,") as I have already proved, and shall prove again when I hereafter review the texts to which, in a former letter I referred you, the doctrine cannot be an error, either partial or radical, but is an inspired and immutable truth. As such it can become the occasion of delusions, defective teaching, apathy, spiritual starvation, and loss of the soul, only by being united with human admixtures, or by being perverted and abused. If the doctrine be commingled with dross, or become the victim of perversion and abuse, the doctrine itself is not in fault, but the individuals or the Churches are to be blamed that either obscure the truth, or change it into a lie. The doctrine would receive a very delusive and pernicious addition, were it associated with either of the false dogmas of human invention, that divine grace cannot be obliterated from the soul, or that its perpetuity and development do not depend upon the fidelity and diligence of its recipients; for in this case the baptized, both adults and children, would conclude that their salvation was inevitably secure, and would, of course, under the influence of such delusion, sink into spiritual apathy, and not only starve, but lose their souls.

But has the Protestant Episcopal Church made any such false and dangerous additions to the truth, that we are regenerated in Baptism? It seems like a work of supererogation to put this question to a man, who has for some *thirty* years at least made the Book of Common Prayer his constant companion, carried it with him on his journeys, committed its collects and prayers to memory, and habitually incorporated them into his daily and family devotions. But as now, alas, he seems disposed to discard the wise and safe Instructress, who has guided him and all his children so carefully and so long, we must appeal directly to her standards, now before the world for three centuries, and from these standards seek a decision; since by these are her principles and tendencies to be determined, and not by the views of her members, whether ministers or people. What though not merely "very many," (a fact I must be permitted to doubt,) but all in her communion were not only "verging," but actually departing and gone to Rome, this universal defection would not change the character of our Church, as this is embodied in her Liturgy, Offices, and Articles, for she would still (fairest work of God below the skies,) there remain, a radiant and glorious monument of scriptural and primitive truth, and a fearless and unaltered monitor to rebuke her unfaithful and disobedient children for their apostacy and danger.

Does then our noble mother teach us, that baptismal grace is all the grace we need, and that Baptism will save us, believe and do what we may? Turn to her Baptismal and Confirmation offices, and to her Catechism, and what do we perceive? We see, that, while according to the Church, Infant Baptism is, as Bishop Mc Ilvaine expresses it, "the *seminal* act," it is by no means the only act the baptized child is to perform, or that is to be performed on his behalf, in order for him to reach the kingdom of glory. Is the grace of Baptism all the grace he requires? Why then is he so solemnly assured as he is, so soon as his mind is sufficiently opened to understand the subject, "My good child, know this, that thou art not able to do these things of thyself, and to walk in the commandments of God, and to serve him, *without his special grace*, which thou must learn *at all times* to call for by *diligent* prayer." But you say, "the doctrine of baptismal regeneration leads to spiritual apathy." A soul in apathy, whilst it is praying diligently and calling at all times for the special grace of God! Impossible.

No person, moreover, can sink into a state of spiritual apathy, so long as he has a sense of his baptismal obligations, and is grateful to Christ for the benefits he received when he was baptized. But this feeling of obligation and this gratitude to the Lord are the very motives which the Church employs with every child who has been washed in the laver of regeneration. "In Baptism I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven. My sponsors did then vow and promise these things in my name: First, that I should renounce the devil and all his works, the pomp and vanity of this wicked world, and all the sinful lusts of the flesh; Secondly, that I should believe all the articles of the Christian faith; and thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life. Dost thou not *think* that thou art *bound* to believe and to do as they have promised for thee? *Yes verily*, and by God's help, *so I will*; and *I heartily thank* our heavenly Father, that He hath called me to this state of salvation, through Jesus Christ our Saviour." Here then we have an acknowledged, and moreover a professed *vow* of faith and obedience, and likewise a *thankful* heart for the blessings of salvation, and this vow and this gratitude both growing out of the fact that Baptism is "the *seminal* act of our living unto God." You are likewise found to say, that the doctrine of baptismal regeneration "starves the soul."

We have just seen what vows Baptism imposes upon us, and what gratitude to Christ it inspires, as well as what incessant prayers it requires us to offer, and therefore in these vows and gratitude and prayers, the soul of the baptized is supplied with no small amount of nourishing aliment. But in order to save us from spiritual starvation, the Church furnishes still larger provision: provision both for our intellects and our affections.

Every baptized child is required to "learn all things which a Christian ought to know and believe to his soul's health; he is to lead a godly and a Christian life; he is to follow the example of Christ; he is to die for sin, and rise again unto righteousness; he is continually to mortify all his evil and affections, and daily to proceed in all virtue and godliness of living."

But I have by no means given even an imperfect outline of the entire baptismal system of our Church; for Baptism, with all its instruction, discipline, and motives, is but introductory and preparatory to the other sacrament of the gospel, that of the body and blood of our Lord.

What qualifications does the Church demand of every one who presents himself at the holy table? True repentance of former sins; a steadfast purpose to lead a new life; a lively faith in God's mercy through Christ; a thankful remembrance of his death; and charity with all men:" and all these qualifications are to be made subjects of habitual self-examination. What does the Church assure the qualified communicant he will obtain in the sacred supper? "Remission of sins, and all other benefits of our Lord's passion; the spiritual food of his most precious body and blood," and also spiritual union of fellowship with him. What incitements have we here for quickened earnestness and zeal in the salvation of our souls! and what ample provision for our growth in grace, and for our conformity to the image and perfection of our immaculate and divine Saviour! If any soul starve in the midst of such plenty, the fault must be, not in the heavenly food, but in the depraved appetite and the diseased digestion.

No! my dear sir, a wiser and safer, a more Scriptural, spiritual, and edifying model of Christian character and training, and more influential motives to Christian activity and fervor, and larger provisions for the health and nourishment of our souls cannot be found nor devised, than in the baptismal system of our truly scriptural and apostolic Church, for the system embraces the doctrinal wisdom and the practical piety of the entire sacred volume, and the result of the combined teaching and experience of the Church of Christ in the days of her earliest and purest existence. If used, as parents and baptized children are required to use the doctrine, baptismal regeneration cannot conduct to formalism and apathy, to moral leanness and death, but, through the blessing of the Almighty Author of this truth, to the happy opposites of all these; spirituality and renewed devotion, to vigorous progress in knowledge and grace and to the perfection of the divine life in the soul.

There remain one or two other points in your letter to be noticed, and to these I will give the earliest attention.

LETTER XII.

OBJECTIONS TO THE DOCTRINE.

My dear sir, In replying to your statements concerning the dangerous tendencies and pernicious effects of the doctrine of Baptismal Regeneration, I omitted, for want of space, one other remark of yours on this point. "Hence it is, that we hear so little of the natural corruption of our hearts, and of earnest calls to such *conversion* by the Holy Spirit; but are so generally addressed as pretty good sort of Christians, though not quite as good as we should be. It is against this delusion that I earnestly protest."

When you penned this earnest protest you could hardly have had in your recollection the language of our Ninth Article, where we are taught that "man is by the fault and corruption of his nature very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and *this infection of nature doth remain, yea, in them that are regenerated or baptized*:" or the often-repeated acknowledgment in our General Confession, "There is no health in us." It appears then that our Church, in making baptismal regeneration the basis of her doctrinal teaching, does not throw into the shade "the natural corruption of our hearts," but is perpetually declaring and confessing this important and undeniable truth; and her fidelity in this respect to the pure gospel, and this in the midst of abounding and increasing Pelagianism, is that which ought to endear the Church to you more and more, and lead you to devote all your energies and influence to her defence and extension.

You observe, moreover, that in consequence of the doctrine of baptismal regeneration "we hear so little of calls to seek *conversion* by the Holy Spirit." To this charge of deficiency, I don't know but the Prayer Book will be obliged to plead guilty, provided we understand the accusation in the literal sense, for I cannot now think of a single place out of the Bible where our Church employs the word conversion. The reason of this omission doubtless is, the infrequency with which the term is employed in the New Testament, and then not as exclusively signifying the *first* step or act in the divine life. Conversion in the Scriptural sense, is a turning from sin to holiness, so that according to the Word of God, an individual is converted whenever he forsake his evil ways, and turns unto the Lord, whether for the first time or subsequently. With this *idea* of conversion the Prayer Book abounds, although it does not make use of the precise term; and accordingly we shall "hear" from the Church not merely a "little" but a great deal on the subject of conversion, in its true and scriptural meaning. It seems quite needless to occupy time in proving a fact which will so frequently meet the eyes of any one who takes the trouble to turn over the pages of our Liturgy and Offices. Asks the Catechism, "What is required of persons to be baptized? *Repentance, whereby they forsake sin, and faith*, whereby they steadfastly believe the promises of God made to them in that sacrament." What subjects are thus furnished the preacher, wherewith to address the impenitent and unbelieving! and if he fail of using them, the blame rests upon *him*, and not upon his *Church*. After Baptism, Confirmation, and admission to the Holy Communion, the theme which is constantly pressed upon our minds and hearts is that of repentance and faith. This theme pervades all our services, from the daily prayers to the highest act of devotion in which we are allowed to engage. What is the General Confession but an act of repentance and turning unto the Lord, and for what do we pray in the Absolution but repentance and God's Holy Spirit? while in the Lord's Supper these same acts and prayers are repeated in a more impressive form; not to overlook the earnest exhortations which we so often hear in connexion with holy Supper to abandon every sin, and to devote ourselves wholly unto the Lord, which act of self-consecration we moreover, in express words perform whenever we draw near the table of our crucified Redeemer.

I cannot therefore see how your charge against the baptismal system of our Church can be justified. This system may indeed be perverted and abused by faithless and time-serving ministers, and by worldly and superficial people; but what good thing cannot be diverted from its legitimate purpose? and if the abuse of an excellence is argument against it, our Christian Sabbath will suffer sadly, and even our heaven-born faith must needs be abandoned, because not itself exempt from the lot of every blessing under the sun, corruption and perversion. No: let us be thankful to God for the Scriptural and edifying standards and guides he has given us in our Book of Common Prayer, and also in reference to its unparalleled merits, obey the injunction of the Apostle, "HOLD FAST THAT WHICH IS GOOD."

Having to such an extent trespassed upon your time and patience, I will for the present suspend this correspondence by a single remark, which seems to be fully justified by the historical facts we have been examining:

From the loud and startling notes of alarm and warning, which have now for so long a time sounded throughout the ranks of the opposers of Protestant Catholicity, and from the pious horror with which its adherents are so generally regarded, we might conclude, that he, whose name is "Liar," (John 8: 44.) had brought its principles from the bottomless pit, had with his angels assumed the forms of Archbishops and Bishops, of Presbyters and Deacons, and constituted the Church of England and her daughter in these United States for the express purpose of multiplying and scattering through the world the poisonous plants, and therewith blighting and destroying whatever is truly evangelical and holy. Surely, it must be some pressing danger that thus stirs so many tongues, moves so many pens, provides themes for so many pulpits, imparts activity to so many teeming presses, leads to the organization of so many associations for stopping the spread of the so-called awful and blasphemous doctrine, that divine grace is communicated in the sacraments, and furnishes employment for so many busy agents and toilsome solicitors and distributors. What is the mighty occasion of all this agitation and clamor? of all this zeal and labor? simply, as we see from the testimony of Justin Martyr, testimony which cannot be gainsaid, that the Anglican Church and her American offshoot, hold and promulgate the faith held and promulgated by the Church of the second century, when the bones of the Apostles of our Lord had not yet mouldered in the dust, and when the very ministers of the gospel whom they themselves had ordained, had not yet descended to their graves!!

May He, who is the light of the world, mercifully open all blind eyes! and He, who is able to subdue all things to himself, graciously constrain all hearts to receive and obey fully and exclusively his own unalterable and imperishable TRUTH!

Very truly and affectionately yours.

Correction in the 6th Letter on Baptismal Regeneration, paragraph 2d, for *ignorant* read *innocent*.

For the Churchman.

Presbyterian Clergyman Looking for the Church.

Entered, according to Act of Congress, in the year 1850, by John W. Mitchell [Treasurer of the General Protestant Episcopal Sunday School Union] in the office of the Clerk of the United States District Court, for the Southern District of New York.

CHAPTER XXVII.

The Church Found.

The rest of the story may be soon told. A voyage, I would not make again for a universe of gold, was now at an end. I would not be again among those rocks—again upon those shoals which reason is allowed to fathom—again in those currents that glide rapidly but imperceptibly along—again perilled in those collisions with barks as well-constructed and well-manned as mine—again lost in the ice of chilling speculation—again circling in the verge of the German maelstrom—again steering by the lights of wandering stars—again trusting to the reckonings of my private judgment for my place and bearings—again in the vessel which had been split in a hundred storms, and had lent its fragments to be reconstructed into things more frail and perishable still—again in such a bark, on such a sea, at such a time, for all the wealth omnipotence would create. On this sea I was born; but the voyage was now over. Land spread out its wide, bright coasts before me. Land! Land! Columbus and his men knew nothing of the joy! And I had now but to leap from a sea of uncertainty, and division, and chaos, and change, upon the *terra firma* of unities, and harmonies, of certainties and perpetuities.

But duties involving principles and results of any magnitude, seem always, in Christian experience, to be embarrassed with influences seemingly intended to delay or defeat their accomplishment, although, in fact, only permitted to confirm the genuineness of a true and earnest conviction. So it was in the present instance. Considerations innumerable now sought a final hearing, to hold me back from acting under the light which God had been pleased to throw into my path. It was a conflict I cannot describe. I only know it was terrific. I can hardly imagine that it would have cost him, who with one hand was to overthrow the religion that it required twelve to establish, or him, who labored to impose upon the world the sophism that no amount of testimony could establish the truth of a miracle, a greater sacrifice of intellectual pride to have made with the Ephesians a bonfire of their books and to have done homage to the majesty of revelation, than it cost me to publish my adhesion to the faith, which I had pitied as superannuated, by virtue of the very antiquity of which it boasted, and which I had despised for its unaccomodating temper, by virtue of the petrified, unbending form in which it gloried as the perpetual representative of "the *everlasting* gospel." Fast as my hours went by, reasons on reasons crowded to my thoughts, why it would be better to abandon, or at least delay, the final step. The fountains of the deep within me were broken up and the billows went over my soul. But He, whose goodness is equal to His power, comforted my heart as He covered my head, in the day of battle.

Something called flesh and blood said in my ear, "The mother that bare thee fell asleep, after a blameless life, in the assurance of a blessed resurrection, and thou wouldst cast dishonor on her dust, and suspicion on her faith!" Not so, I said; I have not seen so great faith, no, not in Israel; but if Catholicity be true, the dead know it, and my departed ones behold it in the order of the heavenly hierarchies and the unities and harmonies of the material and moral universe; and it is joining myself again to their company, to embrace the convictions that they have reached, and the hierarchy on the earth ordained first in the Mosaic tabernacle "*after the pattern of the heavenly*."

"Go," said this voice again, "go first, and bury thy father, and do not, by abandoning his faith, bring down his grey hairs with sorrow to the grave." I do not abandon his faith, I said, but the securities on which it rests I abandon; for, although my father has stood so far from the precipice as hardly to discern it, yet a thousand thousand of his brethren have ventured to the verge and fallen. No, I abandon not the faith of my fathers; but the schism that has been almost everywhere fatal to that faith, I abandon and abhor I do not abandon that faith; but where that faith has turned to reason, and is no more faith, I give it to the winds. I do not abandon that faith; but the vacancies around it and the sands beneath it, I replace and fill with the foundations and proportions of antiquity. "You are about," said a private letter from an eminent divine well-known to the Episcopal church, "You are about to unchurch and give over to a sort of surreptitious, left-handed mercy of God, your father, your former brethren, and the largest portion of Protestant Christendom." *The very day* this letter was received, my venerable father, three hundred miles away, wrote in a letter intended for my eye, "With regard to ——'s removal to another branch of Christ's Church, it has no objection from me, but on the contrary my cordial acquiescence; as I trust and believe he is acting in the matter according to his best judgment and the dictates of his conscience; and I sincerely pray that he may be eminently useful in the new ecclesiastical connection."

"But why," said a strong man armed who came to me, "why do you leave a body which even scribes and priests of Episcopacy acknowledge, with a slight qualification, to be a true branch of Christ's Church?" I answered, If Esau despise his birthright, then shall I be the Jacob to inherit his blessing; and if the children loathe their bread, then shall I be the dog to eat the crumbs from their table.

To be continued.

THE CHURCHMAN.

NEW-YORK, SATURDAY, SEPT. 6, 1851.

Low Churchism and Erastianism.

The struggle for freedom in the Church of England, which is at the present time in progress, presents many points for consideration. The clearest thinkers and most powerful minds see very plainly that at present the Church has been overborne by the State, and is in fact almost if not quite its slave. The legal maxim, "that Parliament can do every thing except make a man a woman, *or vice versa*," has grown so familiar to the English mind, that the generality of the people apply it to the Church as well as the State. The Queen is the Head of the Church, because constituted such by Act of Parliament: her Bishops are "public officials," having their duties, dioceses and salaries prescribed in the same manner; her parish priests hold possession of their benefices by the same tenure, and receive tithes, baptize infants, marry couples, and bury the dead, because the law enjoins it. The Articles are binding because the King in Council adopted them, and the Prayer Book because enjoined by the Acts of Uniformity. It is true, that there are many of the laity who have correct views on these various points, understand thoroughly the spiritual powers and prerogatives of the Church, and do their utmost both in Parliament and without, to infuse into the popular mind sounder notions in ecclesiastical affairs. It might be supposed that here where the Church enjoys a freedom from the control of the State, their efforts would be eagerly seconded by all parties. The History and the Constitution of the Church, the Preface to the Prayer Book, the letter and genius of our civil institutions, all point to the same doctrine, that the Church is a spiritual body and free to exercise its own powers at its own discretion, and in accordance with the law of Christ.

It is, however, very remarkable that we find the Low Church presses of this country echoing the Erastian and servile statements of certain secular and religious presses of England—of those which maintain the decision of the Judicial Committee because it would be a subversion of the *Royal supremacy* to resist it, and assert the sole authority of Parliament to amend the Prayer Book, because the Church is established. They rejoiced in the confirmation of Bishop Hampden—contemptible farce that it was—though here several distinct checks are provided, in the nomination and election of Bishops. The foolish slang of the Church and State Gazette, is dutifully copied, which terms every change from the English to the Scotch Church *a secession*, because the latter is not *established*, though we receive clergymen from that Church, and give letters Dimissory to those who would go from us to it as a sister branch of the one true vine. Because the same ignorant print assails the Scotch Communion office, its objections are eagerly copied on this side of the Atlantic, while the sapient scribes who endorse them, have perhaps, as priests, to use substantially the very same forms when they next administer the Holy Eucharist. Time and space would fail, were we to enumerate all the various instances in which the Erastian spirit, so prevalent on the other side, betrays itself in the lucubrations and statements of the conductors of certain of our *soi-disant* religious journals.

It is to be wished that before they endorse these statements of "Church and State" romancers, or the fictions of dissenting "Records," they would take some slight pains to investigate the theory and constitution of the Church to which they profess to belong, and show some little regard for its discipline and worship. It will not do for them to blow hot and blow cold—in one breath to declare their attachment to our system of faith and practice, and in the next to ridicule and asperse those who would gain the same unalienable rights for the Church of England. That those rights may be obtained, the convocation restored and improved, the strength, efficiency, and vigor of the Church be vastly increased, and her power to resist Romanism and Dissent, be greatly enlarged by judicious measures for the development of her internal resources, should be the earnest wish of all who desire her prosperity. This can be done without depriving the Sovereign of any legitimate rights, or severing by violent means the union of the Church and State, which has been incorporated for centuries into the English Constitution. It is the abuses arising from that connection, which need to be reformed, and for which reform her faithful children are now striving.

Foreign Intelligence.

The *Asia* arrived at this port on Thursday afternoon, the 28th August, and the Atlantic on Monday morning last.

The *National Assembly* of France adjourned on the 17th of August. It previously voted 78,000 francs for the continued explorations at Nineveh, and 30,000 francs for clearing the ruins of a temple of Serapis at Memphis. Several of the Provincial councils have declared for a revision of the Constitution, and the French President has made preparations for an extensive tour through the country. Rumor says the Prince de Joinville is to be brought into the assembly with a view to his being elected President in 1852.

It is said the pope has requested the withdrawal of the French to certain points along the coast, leaving Rome to be garrisoned with Neapolitan and Pa-

pal troops. This the French cabinet have stoutly refused. He is also said to meditate a withdrawal to Bologna, to put himself under the care of the Austrians. This would probably bring on a collision between the respective nations.

The Austrian government is alleged to have addressed a note to the French, intimating their intention to incorporate its non-German provinces into the Union at all hazards.

It is a significant fact that Dr. Mc Hale, one of the most rabid of the Popish agitators, has entered his name on the Books of the National Bank as the most Rev. John Mc. Hale, instead of "Archbishop of Tuam" as he was wont to do. One or two *printed* documents have been issued by "Paul Cullen, Primate of all Ireland," but probably there will be some difficulty in proving the signature.

The Great Exhibition will be closed on the 11th of October. The report of prizes, &c., will be proclaimed on the 15th of that month.

The Rev. John Harding, D. D., late Rector of the united parishes of St Andrew's and St Anne's, Blackfriars, was on Sunday consecrated Bishop of Bombay, in the place of the Right Rev. Dr. Carr, resigned. The ceremony took place in Lambeth Palace, the Bishop of London and Bishop Carr assisting the Primate. The new Bishop will leave this country on the 20th of October, per overland route for Bombay.—*Guardian.*

The petition to Her Majesty on the subject of the increase of the Episcopate, and the establishment of a distinct and separate See for Gloucester, is stated by the *Gloucester Chronicle* to have been forwarded last week to Sir George Grey, by Lord Redesdale, for presentation to Her Majesty, with the names of 169 of the parochial clergy of the diocese of Gloucester appended to it, and of 227 church wardens, besides a large number of the nobility, magistrates, and gentry of the county, making together upwards of 1300 signatures, which might have been increased to an almost indefinite extent had it not been specially the object of the promoters of the petition to confine it to those who understood the subject and felt an interest in it.—*Ibid.*

The *Western Luminary* states that the Bishop of Exeter has declined to accept Mr. Hatchard's nomination of the Rev. T. G. Postlewaite, to the incumbency of Christ church, Plymouth, in the place of the Rev. Mr. Gray, who had been rejected by reason of unsoundness. The reason assigned, is that

"The power of varying the appointment of a clerk belongs to laymen only, and not to ecclesiastical persons of any kind; because they are supposed, in law, to be competent judges of the efficiency of the person, and do therefore proceed by judgment and election, and whosoever elects an unfit person is, *ipso jure*, deprived of the power of electing."—*Ibid.*

The thirty-first annual report of the Commissioners for building new churches has been presented, and is now printed by order of the House of Commons. It appears that at the date of the last report 470 churches had been completed, providing accommodations for 498,066 persons, including 291,190 free seats for the use of the poor. Since then 27 new churches have, by the aid of grants from the funds placed at their disposal, been completed, which provide accommodation for 20,313 persons, including about 14,442 free seats; 22 churches are in the course of erection, and plans for 17 others have been approved of. Application has been made from 19 parishes for further church accommodation since the last report of the Commissioners.—*Ibid.*

The foundation stone of a new Irvingite church has been laid in Gordon square. It is to be a very large and magnificent edifice, in the early English style and cruciform, the height of the nave 120 feet, the total length 210 feet, the width of nave and aisles 63 feet, of the transepts 80 feet. It is to be ornamented with a tower and graduated spire, which, together with the tower, will be of the height of 270 feet, built entirely of Bath stone, with beautiful carvings and decorations. The estimated cost is £40-000; the contract for the carcass alone being £20-000. It will afford accommodation to upwards of 2000 persons.—*Ibid.*

According to Mr. Masters' "List of Services," there are 80 churches in London, in which the Holy Communion is celebrated weekly; 54 in which there is daily service, and in 34 of these two services daily. Throughout England and Wales, daily service is performed in 564 churches, and in 78 of them the service is choral.—*English Churchman.*

The Bishop of Ripon states in a letter to the *Harrowgate Herald*, that his income, for several years past, has not only yielded no surplus, but shewed a deficiency of several hundred pounds.—*Ibid.*

Diocesan Intelligence.

WESTERN NEW YORK.—*Diocesan Convention.*—On Wednesday morning, the 20th inst., a large body of the Clergy and Laity assembled in St. Luke's, Rochester. Morning Prayer was read by the Rev. S. H. Norton.—The Bishop read the Ante-Communion service, the Epistle being read by the Rev. Edward Livermore, and the Gospel by the Rev. and Venerable Archdeacon Bethune. The Sermon was preached by the Rev. Andrew Hull, from the text, Romans viii; 19., "The earnest expectation of the creature, waiteth for the manifestation of the Sons of God." The discourse was an able exposition of the peculiarities of the age, and set forth the duties of the Church in her present position. The Bishop then administered the Holy Communion, in which he was assisted by the Rev. Dr. Lee, the Rev. Mr. Livermore, and the Rev. Archdeacon Bethune.

The Secretary called the roll of the Clergy entitled to seats, when 60 answered to their names. The Lay Deputies having presented their certificates, a committee was appointed to examine them, when the Convention took a recess until 3 o'clock.

Wednesday afternoon.—The committee appointed to examine the certificates of Lay Deputies reported, and the roll was called.

The House then proceeded to the election of a Secretary, when, on motion, the election by ballot was dispensed with, and the Rev. Pierre A. Proal, D. D., was chosen.

The Chair announced to the House, that the secretary had appointed the Rev. W. A. Matson his Assistant.

The Chair announced the usual Standing Committees.

St. Mark's Church, Newark, and Calvary Church Utica, applied for admission to union with the Convention.

Charles Seymour having declined re-election, a vote of thanks for his long and faithful services was passed, and Wm. V. I. Mercer, of Waterloo, was unanimously elected Treasurer of the Convention, and David S. Hall, of Geneva, was unanimously elected Treasurer of the Christmas fund for disabled Clergymen.

The Bishop delivered his usual address, from which we make the following abstract:—

During the Conventional year now closed, the Bishop has officiated in 94 organized Parishes in the Diocese, and in 10 places where the Church is not organized, in all, in 104 places in the Diocese, and also in 27 places out of the Diocese.

He has baptized 12 children and 5 adults, in all, 17.

Ordained 6 Priests and 8 Deacons, including one Priest ordained for him by Bishop Potter; admitted 4 new candidates for Holy Orders, instituted 2 Rectors; officiated at three funerals; married one couple; consecrated 2 new Churches; laid one Corner Stone, administered the Holy Communion 22 times in the Diocese, and 8 times elsewhere.

Preached in the Diocese 137 times, and 25 times elsewhere; in all, 162 times.

Confirmed 631 persons in 78 congregations, averaging eight for each congregation.

In the Diocese of New York he has preached 25 times; Baptized 2 infants; administered the Holy Communion 8 times; ordained 6 Deacons and 11 Priests; consecrated three new Churches, and Confirmed 189 persons.

In the discharge of his duties he has travelled 7356 miles.

The Diocese of Western New York now contains one Bishop, 120 Clergymen, 10 Candidates for Holy Orders, and 140 organized Churches.

The number of Missionaries now in employment is 45, at an expense of $5000. Of the 631 persons confirmed, 315 are accessions from the several denominations around us, having been originally trained in other folds.

The pecuniary contributions have been:—

For the Christmas Fund for Disabled Clergymen,	$1141 34
Monthly Collections and Donations,	8111 03
Other Donations to external objects,	300 00
Bequest to Diocesan Missions,	1000 00
Total,	$10,552 37

The Bishop alluded to the amendment proposed by Mr. Rochester, last year, to Canon XIV., and gave the Convention an account of the mode of the operation of the existing Canon, and of the nature of the proposed alteration, and requested the appointment of a Committee to report upon the subject.

Rev. Drs. Wilson, Van Ingen, and Lee, and Messrs. Benedict, Seymour, and H. E. Rochester were appointed the Committee. So much of the Bishop's Address as refers to Geneva College, was referred to a committee consisting of Rev. Drs. Bolles and Metcalf, and Rev. Mr. Ingersoll, and Messrs. Mason and Mumford. The House then adjourned to 9 o'clock on Thursday morning.

Thursday Morning.—Morning Prayer was read by the Rev. Mr. Mallaby, assisted by the Rev. Mr. Howard. The various Standing Committees presented their reports. St. Mark's Church, Newark, Wayne county, and Calvary Church, Utica, were admitted into union with the Convention. Rev. Dr. Gregory, in behalf of a Committee appointed at the last Convention, to report upon the expediency of dispensing with private property in pews, read a very able report, which called forth remarks from several speakers. An additional Committee was appointed to report at the next Convention, upon the rights of vestries and pew owners. We purpose to give entire in our columns Dr. Gregory's Report.

The Rev. Dr. Wilson, as Chairman of the Committee to which was referred so much of the Bishop's Address as relates to Diocesan Missions, reported that it was inexpedient to legislate upon the subject; the report concluded with a resolution recommending the Missionary Board to appoint, when practicable, one or more itinerant Missionaries. Mr. H. E. Rochester presented a minority report, concurring with the views of the majority except as to the inexpediency of legislation upon the subject. An animated debate ensued, which was conducted by Rev. Drs. Van Ingen and Wilson, Rev. Mr. Parvin, and Horatio Seymour, Esq., during which the Convention took a recess until 3 o'clock.

Thursday afternoon.—The discussion was resumed by Mr. Marsh, of Oswego, Judge Dayton, and the Rev. Dr. Lee. The question being called for, the Bishop rose and addressed the Convention at length upon the subject.

We never listened to a more eloquent appeal; the audience was deeply affected, and many were moved to tears. After some explanatory remarks from Judge Dayton and Rev. Mr. Parvin, the question being upon the resolution offered by the majority of the Committee, it was carried by a large vote.

We have never heard a discussion upon a subject of so much interest, conducted in such a courteous and Christian like manner. On both sides, the speakers carefully endeavored to avoid giving offence; mutual explanations were made, and though there was much diversity of sentiment, yet opposing views were stated in language temperate and courteous. Mr. Rochester, in introducing his minority report, disclaimed any intention of an attack upon the Bishop; he denied that he had ever said that there was any abuse of power; he did not know of an instance in which power had been abused. His object was to make such an abuse impossible, whether under the present or any future Bishop that we might have. The Rev. Dr. Lee said that he had signed the majority report, not because he believed the present system perfect, for nothing humanly devised could be perfect; he did not commit himself either for or against the present system, but he believed legislation upon it to be inexpedient; it had thus far worked well. It is substantially, in all essential points, the system which prevails in every Diocese, and on which Diocesan Missionary operations must be conducted. But there was one thing for which he should contend, in whatever Diocese Providence should see fit to place him—that the feelings and the opinions of the minority should be respected. The minority should be represented in the Missionary Board and in the General Convention. The Bishop again explained the mode of proceeding under the present system, dwelling at length upon the fact that the Bishop never appoints a missionary; the Parish *elects*, the Bishop, in compliance with the request of the Parish, *nominates*, and the Board appoints. No nomination or appointment had ever been made without a previous election by the Parish, none had ever been attempted, and while he remained Bishop none ever should be made. At the close of the Bishop's remarks, Mr. Rochester said that after such explanation and disclaimer, he was willing to let the matter rest, at least during the lifetime of the present Bishop.

STANDING COMMITTEE ELECTED.

Rev. B. Hale, D. D.	Mr. D. S. Hall,
" W. Shelton D. D.	" W. C. Pierrepont,
" W. H. A. Bissell,	" T. D. Burrall,
" George Leeds,	" David Hudson.

On motion of Rev. Dr. Bolles, it was resolved to petition the congregation of Trinity Church, New York, for immediate aid to Geneva College, in order to make it a *free* College.

Rev. Mr. Ayrault called attention to the subject of Institution and Induction, which, at the last Convention, had been referred to a Committee. After some debate the subject was deferred until the next Convention.

After ordering the printing of the Journal and passing the usual vote of thanks to the congregations of St. Luke's, St. Paul's, and Trinity Churches, the Bishop addressed the house in his usual eloquent and impressive manner, and the Convention adjourned.

The happy termination of this session is a subject of devout thankfulness to the Great Head of the Church. Differences of opinion and misunderstandings there ever will be. But when, as on this occasion, they are met in a spirit of forbearance, conciliation and brotherly love, the result can hardly fail to be propitious.—*Gospel Messenger abridged.*

MAINE.—On the Ninth Sunday after Trinity, the Bishop of Maine visited the Mission recently established at Calais. On this occasion the Bishop catechised the children of the Sunday School, preached three times, and administered the rite of confirmation to *eighteen* persons. The laying-on of hands, always a solemn service, was rendered peculiarly so at this time, from the circumstance that several of the candidates were far advanced in life. The sight of old men of nearly three score years and ten, with young men and maidens, surrounding the altar, to ratify and confirm their baptismal vows, and to devote themselves anew to the service of their Lord, could not fail to move the hearts of all who beheld it; and the touching address of the Bishop was eminently fitted to render the good impressions then made, both deep and lasting.

The Mission on this frontier has been established scarcely nine months, yet in this time there have been two confirmations held, and *thirty* have thus been admitted to the privileges of the Church. This, however, is only *one* of the many encouraging signs presented in this important, but too long neglected field.

On Monday, the Bishop visited Eastport, and preached in the Congregational meeting-house.—*Banner of the Cross*

PENNSYLVANIA.—The following Episcopal services were performed by the Bishop during his last visitation.

June 26th, P. M., at Tamaqua, laid the corner stone of Calvary Church, and delivered an address. Evening, preached in the same place. 28th, A. M. at St. James's Church, Derry township, confirmed seven persons, preached and admitted to Priest's Orders, the minister of the Parish—the Rev. John G. Furey. 29th, at Williamsport, read prayer and preached. 30th, at Muncey, preached and baptized an infant. Evening, at Milton, preached and baptized an infant. July 1st, P. M. preached at Northumberland. Evening, at Sunbury, preached and confirmed one person. 2d, preached at Danville, and confirmed five persons. 3d, at Bloomsburg, preached and confirmed nine persons. 5th, A. M., at Wilkesbarre, lectured in St. Stephen's Church, on the subject of Education. 6th, A. M., preached at Wilkesbarre, and confirmed four persons. P. M., preached at Pittstown. Evening, preached at Wilkesbarre. 10th, preached at the Church of the Redemption, Fairmount, and confirmed fourteen persons. 13th, A. M. at Marcus Hook, preached, administered the Communion, and confirmed six persons. Evening, preached at St. Paul's, Chester. 14th, laid the corner stone of St. Bartholomew's Church West Kensington, and delivered an address.

From the parochial reports appended to the last Journal, just published, we have compiled the following summary for the past year.

Baptisms: adults, 139, infants, 1,637; total, 1,776.—Confirmed, 766.—Communicants added, 948; present number, 19, 949.—Marriages, 644.—Burials, 1,090.—Contributions to Church objects, $89,349 49.—*Banner.*

MICHIGAN.—The corner-stone of the new St. Paul's Church, Detroit, was laid by Bishop M'Coskry on the 13th inst.

LOUISIANA.—The annual Convention of this diocese met in Christ Church, New Orleans, on the 11th June; and was a most harmonious and delightful one. The committee on the state of the Church reported that two new churches had been consecrated during the past year, and that three or four more are in progress of erection. The parochial reports show that the colored population are not neglected. One clergyman reports having baptized 101 infants, and 84 adults, and married 35 couples among them, during the year; and another returns 50 colored communicants as connected with his parish.

Banner of the Cross.

ALABAMA.—The following is an abstract of the parochial reports for last year:

Baptisms: adults, 34, infants, 198; total, 232.—Confirmed, 75.—Communicants added, 103; whole number, 775.—Marriages, 50.—Burials, 85.—Contributions to Church objects, $4,036,12.

New Publications.

SUNBEAMS AND SHADOWS, and BUDS AND BLOSSOMS, or leaves from Aunt Minnie's Portfolio, by Georgie A. Hulse, New York. Appleton's, 1851. pp. 262.

The authoress has been successful in this series of tales. She delineates the character of several school companions, with their subsequent fortunes in a varied and spirited manner. The happy influence of religious motives and principles is well delineated; and sentiments both grave and gay scattered throughout give animation and zest to the narrative. There are many passages of a mournful character, replete with sweetness and pathos, which cannot but leave a softening and hallowed impress on the mind of the youthful reader.

The LONDON QUARTERLY REVIEW for July, republished by Messrs. L. Scott & Co., contains several articles of much interest and instruction. 1. *Gardening.* 2. *Scotland before the Reformation.* 3. *Recent Travellers in North America*, has some amusing speculations, *ex. g.* that most of the growth, spirit and enterprise of these United States arise, from emigration. 4. *Dennistoun's Memoirs of the Dukes of Urbino.* 5. *Correspondence of Walpole and Mason*, 6. *Origen's Philosophumena*, an account of the recent discovery of this supposed work of this early Christian writer. 7. *Badham's Euripides.* 8. *Rubrics, vs., usages* on which we have already commented.

The Edinburgh, republished by the same firm is an excellent number. 1. *Greek text of the New Testament*, profitable in some respects to the Biblical student with a sketch of the formation of the present text, tests of criticism, &c. 2. *Johnson's Notes on North America.* 3. *Hartley's Coleridge.* 4. *Fatal accidents, how preventible.* 5. *Pulsky's Tales and Traditions of Hungary.* 6. *Sir E. Bulwer Lytton's letters to John Bull*, in advocacy of Free Trade 7. *The Romans in Britain*, with various antiquarian details; the author seems inclined to deny that Christianity existed in Roman Britain before the arrival of St. Augustine! 8. *Grote's History of Greece*, an able article, in strong terms of commendation of the philosophical spirit exhibited. 9. *Penn's Life of Dixon*, which is sharply criticized. 10. *Modern Chemistry, its progress and extent*, gives an admirable view of this wonderful science.

We have also received the North British Review for August from the same publishers.

BURLINGTON COLLEGE, NEW JERSEY.—We have been favored with the Register of this promising institution for the Fifth year, and are happy to find that it continues to prosper. It is under the care of the Right Rev. President, and twenty Professors, assistant Teachers, and other instructors in the various departments of science and arts. The students are as follows: Senior class 6; middle 15; junior 9; 6th form 16; 5th 10; 4th 15; 3d 18; 2d 9; 1st 8; total 106. Agreeably to request, we insert the following notices:

BURLINGTON COLLEGE.

The Annual Commencement will take place on Monday, 29th September, (St. Michael and All Angels) at 10 o'clock A. M.

The Annual Examination will begin on Friday, 19th September, and continue till Commencement Day.

ST. MARY'S HALL.

The Semi-Annual Examination will commence on Monday, 22d September. The Musical Rehearsal will be on Thursday afternoon, 25th instant.

CLERICAL CHANGES.

Bishop Southgate, being resident at Portland, Maine, has accepted the temporary charge of the newly organized parish of St. Luke's, in that place.

The Rev. Stiles Mellichamp has removed from James Island Parish, S. C., and become Assistant to the Rev. J. R. Walker, St. Helena Parish, to labor chiefly among the slaves.

The Rev. Amos B. Beach has resigned the Rectorship of Zion Church, Palmyra, Wayne county, and become Rector of Christ church, Binghamton, Broome county, N. Y.

The Rev. Joseph I. Elsegood, from Christ church, Danville, to the rectorship of Trinity church, Easton, Northampton county, Pa.

The Rev. Charles Seymour, late Rector of St. James' church, Skaneateles, Western New York, has accepted a call to the Rectorship of All Saints' church, Brooklyn, and requests that all letters and papers directed to him may be directed to that city.

The Rev. D. W. C. Loop, Deacon, has become the Missionary at Geddes and Liverpool. Direct to Liverpool, Onondaga county, N. Y.

The Rev. William Adderly to Christ church, Burlington, Iowa.

To Correspondents.

"A" needs one or two corrections, as he will see on examination.

"Choralis" in our next.

The reply of the author of "Alapa" shall be inserted as soon as possible.

Died.

At Fort Neck, L. I., on Saturday August 23d, General Thomas Floyd Jones, in the 64th year of his age.

From the Banner of the Cross.

The journals of the week have announced the death, at Orange, New Jersey, of Miss PHOEBE BAILLIE ONDERDONK, sister of the late Bishop of Pennsylvania, and of the Bishop of New York. This mournful record, mournful only to the survivors, has started, into life, the teeming memories of the past. The undersigned was, for years, a welcome guest, at the house of her hospitable father, the late Dr. John Onderdonk, in the city of New York: and the deceased and her excellent sisters were partakers and promoters of some of the happiest hours, that he remembers. Through all the changes, that "the mingled yarn" of life has brought, with it, she continued to be a kind and cherished friend. Her grave now claims the tender tribute of a tear.

Miss Onderdonk was confirmed at an early age, by Bishop Hobart: and was, very soon, admitted to that holy sacrament, of the Body and Blood of Christ, which was the blessed privilege, and constant comfort of her life. She was of that true evangelical piety, which is earnest and thorough; and yet calm and placid. It was deep; and, therefore, still. In her principles, firm and uncompromising; she was, in her whole demeanor, meek, and gentle and lovely. She judged herself, rather than others: and was too deeply sensible of her Saviour's goodness, towards her, to think harshly of any other sinner. Years of suffering, from a wasting, yet, acute, disease, had proved the strength of the foundation, on which her faith was built, and the sufficiency, of the sustaining grace, with which her faith was crowned. Even when suffering, under the chastisements of His hand, she loved to meditate on the goodness of the Lord; and praise Him, for all His mercies. This was beautifully manifested, towards the close of her suffering life. She often spoke of the great goodness of her heavenly Father; and acknowledged the blessings of her lot. As an instance of this, which well illustrates the power of the glorious Gospel, and the provisions of the Holy Church, for all her children, the following incident may be recorded. It is more striking, in its connection, with the quiet uniformity of her Christian character. About half an hour, before her death, she exclaimed, with great power of voice, to the loving and beloved, who were looking for her dissolution, "Praise the Lord, praise the Lord, all of you!" Her brother, who thought her dying, supposed that this might be a mere unconscious wandering of her mind, in the direction, which a holy habit had made natural. Her sister thought otherwise; and suggested, that "*Benedic. anima mea,*" be repeated. This was done: and she went through it, audibly and distinctly. When the "*Te Deum laudamus,*" was added, she did the same. And, to show that she did not mechanically follow, she was often in advance: both in beginning, and ending a verse. In less than half an hour she was praising God in Paradise. Surely, we may say, "Precious, in the sight of the Lord, is the death of His saints." Surely we may say, to the bereaved ones, on whom the hand of God has lain so heavy, "Ye sorrow not, even as others, who have no hope." "They, that sow, in tears, shall reap, in joy. He that now goeth on his way weeping, and beareth forth good seed, shall doubtless come again, with joy, and bring his sheaves, with him." G. W. D.

Eighth Sunday after Trinity,
RIVERSIDE, 1851.

Departed this life at Cambridge, July 31st, in the Communion of the Catholic Church, Miss Sarah Cabot Lowell, aged 80 years. She was the eldest daughter of the Hon. John Lowell, LL. D., Chief Justice of the eastern district of the U. S. under PRESIDENT WASHINGTON, and sister of the Hon. John Lowell, of Roxbury. Miss Lowell was pretty widely known, from the fact that her long residence at Cambridge, near the University, gave her an opportunity of receiving, as she delighted to do, with open house, a great many of the young men from every part of the country, and of more than one generation. Her lively character and talents made her especially enjoy intercourse with the young; and, at the same time, whatever interested any portion of the society in which she lived, was never without interest for her. A disposition and circumstances like hers of course exposed her to occasional misconception; but she was always predisposed to favorable thoughts of others; was always a warm and fast friend, and was quite incapable of retaining an ill will.

Her religious convictions, the comfort of her later years, and indeed occupying much of her long life, were adopted at maturity and strengthened as she grew older. She joined the Church, in which she died, when none of her family were members of it; and loved it better, the more familiar it became. Even after other faculties had ceased their natural work, her religious sense was active and intelligent, and prayer was the last language to which she seemed alive.

Now, at length, this world has done with her, as she with it: she has followed the long vast host of friends and strangers, who have been called away to give account of the deeds done in the body, and receive their portion. She believed, we trust, that her faith may not be reproved of Him in whom whosoever believeth and liveth shall never die. God grant her rest eternal! Amen.

In Johnstown, on Saturday, 16th inst., after a protracted illness, Mrs. HARRIET, wife of the late Nicholas Philpot, aged 78 years.

The affectionate esteem of all her relatives and friends, won by a long life of kindness and consistent piety, is her best eulogy. Those who knew her, will feel a Christian's life has ended, a Christian's reward has begun.

Notices.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Board of Managers will meet at the Depository, 20 John St., on Tuesday next, the 9th inst., at 3 o'clock, P. M.

WM. H. BELL, Rec. Sec.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Board of Trustees will meet at the Depository, on Tuesday next, the 9th inst, at 3½ o'clock, P. M.

WM. R. RONALDS, Sec.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

A stated monthly meeting of the Board of Managers of this Society, will be held in the S.S. Room of the Church of the Ascension, on Tuesday evening next, 9th instant, at 7½ o'clock.

Sept. 6, 1851. THOS. P. CUMMINGS, Rec. Sec.

☞ The Congregation of the Free Church of the Good Shepherd, Rev. Ralph Hoyt, Rector, having left their room in Market St., will on and after Sunday next, the 7th inst, worship at Chatham Hall, No. 5 Chatham Square. Service commences at 10½ A. M. and 3½ P. M. Seats free.

ST. THOMAS' CHURCH.

The regular services of St. Thomas church will be resumed on Sunday next, at the *Stuyvesant Institute*, No. 655 Broadway, at half past 10 o'clock A. M., and at 4 o'clock, P. M.

☞ The Quarterly Lecture before the Franklin Literary Association, will be delivered at Lyceum Hall, Grand St., Jersey City, on Thursday evening next, 11th inst., by A. A. Hardenburgh. The Poem will be delivered by Allen Lee Bours.

Acknowledgments.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 27th inst.

Robert B Minturn and Cyrus Curtis, to constitute the Rev Wm A Muhlenburg, DD, a Patron, 100.

Donations and subscriptions thankfully received by THOMAS C. BUTLER, Treas'r and Agt.

New York, Sept. 4, 1851. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 27th inst.

"A Lady, $2.

Donations and subscriptions thankfully received by THOMAS C. BUTLER, Treas'r and Agt.,

New York, Sept 4, 1851. 20 John street.

THE MARINER'S HOME,
(North River.)

The Missionary of the Floating church of the Holy Comforter gratefully acknowledges the receipt of the following sums:

R D Van Wagener, 25; E L Houghton, 25; thro' T P Cummings, towards the rent of the House for Seamen.

Further contributions for the rent are much needed, and the Committee, together with the Missionary earnestly solicit those who are willing to aid us in our effort to establish this institution, to send their gifts, at as early a day as convenient.

D. V. M. JOHNSON,
In charge of the Fl. Ch. of the H. Com.

Charles Ely, 104 Broadway,
T. P. Cummings, 74 Beaver-st. } Committee.
Ed. Haight, 68 Maiden Lane.

N.B.—Donations may be sent to either member of the Committee, or to the Missionary at Messrs. Stanford & Swords, Broadway.

Sept 4, 1851.

NOTICE.

The Annual meeting of the corporation for the relief of widows and children of clergymen of the Protestant Episcopal Church in the State of New York, will be held in the Sunday School room of St. John's chapel, New York City on Tuesday the twenty-third day of September at 5 o'clock P. M.

J. W. DILLER, Sec'y.

Brooklyn, Aug. 23, 1851—tamg

☞ Miss Ballow's Boarding and Day School for young ladies, No. 24 East 22nd-st., (between Broadway and 4th Avenue) will be re-opened on Monday, the 8th of September.

*** The next Session of the Theological Seminary of the Protestant Episcopal Church will commence on Monday, Oct. 6th. Candidates for admission who are not Bachelors of Arts are expected to produce a certificate from their Bishop that they are Candidates for Holy Orders with full *literary* qualifications, or a satisfactory certificate of classical and scientific arrangements. Those who have not been admitted as Candidates for Orders must also bring testimonials of moral and religious character. *All* applicants for admission must stand an examination on the Primary Elements of the Hebrew Tongue; on the Greek Grammar, and the original Texts of the Gospel and the Acts; and on the Rules and Principles of English Composition, with a specimen of Composition. The students and candidates for admission are requested to assemble in the Chapel at 9 o'clock A. M., of the day above specified.

(Signed,) BENJ. I. HAIGHT.
Chelsea Square, N. Y., Aug. 25.] Dean of Faculty.

☞ Miss Adrain's Seminary for Young Ladies, Jamaica, L. I., will re-open Sept. 15th, (3rd Monday.

Aug. 30—3t$

The Standing Committee of the Diocese of New York, give notice that they have requested the Rt. Rev. Dr. DeLancey, of Western New York, to perform Episcopal Services, in the following Churches, during the ensuing Summer and Fall, and that the Bishop has accepted the appointment, and may be expected in the several parishes on the days specified in the accompanying list. In naming the *hour* of Service, the Clergy are requested to have regard for the preceding and subsequent engagement of the Bishop. Half-past 10 o'clock, A.M., and 4 o'clock, P.M., until September, and then 3 o'clock, P.M., are suggested, unless other hours should be more convenient. It is expected, also, that facilities will be afforded for the Bishop's transit from point to point, when he is off the main routes of travel, and where public conveyances cannot be had, or are not available.

By order of the Standing Committee,
WILLIAM BERRIAN, President.
BENJ. I. HAIGHT, Secretary.

New York, May 15, 1851.

September.

12th Sund'y after Trin'y	"	7, A. M.	St. Paul's Troy.
		P. M.	Christ, Troy.
Monday,	"	8, A. M.	Hudson.
		P. M.	Stockport.
Tuesday,	"	9, A. M.	Red Hook.
		P. M.	Clinton.
Wednesday,	"	10, A. M.	Hyde Park.
Thursday,	"	11, A. M.	Pleasant Valley.
Friday,	"	12, A. M.	St. Paul's, Poughkeepsie
Saturday,	"	13, A. M.	Wappinger's Creek.
13th Sund'y after Trin'y	"	14, A. M.	Fishkill Landing
		P. M.	Fishkill.
Monday,	"	15, A. M.	Coldspring
		P. M.	Phillipstown.
Tuesday,	"	16, P. M.	Peekskill.
Ember Day, Wednesday	"	17, A. M.	Sing Sing.
		P. M.	Tarrytown.
Thursday,	"	18, A. M.	Greenburgh.

WANTED, in a Church School, of limited number, near Baltimore, an American or English gentleman, who is thoroughly competent to give instruction in the French language. He must have the power of government, and devote a large portion of his time to instruction, and supervision. To a communicant of the Protestant Episcopal Church, who has the requisite qualifications, a desirable home and ample compensation could be offered. One who can teach drawing preferred.

Address, FREDERICK GIBSON.
Sep. 6—4t$ Baltimore, Md.

CHURCH SCHOOL FOR BOYS.—English, Classical and Mathematical, at 108 West Twentieth St., under the pastoral care of Rev. W. A. Muhlenburg, D. D.

ISAAC D. VERMILYE, Principal.

☞ The fall term of this institution commenced on Monday, Sept. 1. Aug. 30—3t$

COLLEGE AND SCHOOL TEXT BOOKS, Published by D. APPLETON & CO., 200 Broadway.

1. GREEK AND LATIN.

Arnold's First and Second Latin Book and Practical Grammar, 12mo,	$0 75
——— Latin Prose Composition, 12mo.	1 00
——— Cornelius Nepos With Notes, 12mo.	1 00
——— First Greek Book. New edition, revised,	75
——— Greek Prose Composition, 12mo.	75
——— Greek Reading Book. Edited by Spencer, 12mo.	1 25
Boise's Exercises in Greek Composition, 12mo.	75
Beza's Latin Testament, 12mo,	62
Cæsar's Commentaries. Notes by Spencer, 12mo.	1 00
Cicero. De Officiis Notes by Thatcher, 12mo.	99
———. Select Orations. Notes by Johnson, 12mo.	90
Kendrick's Greek Olleudorff	1 00
Horace. With Notes, &c by Lincoln, 12mo, May	1 25
Livy. do. do. do. do.	1 00
Tacitus' Histories. Notes by Tyler, 12mo	1 25
——— Germania and Agricola. Notes by do. 12mo.	62

2. FRENCH.

Chouquet's Young Ladies' Guide to French Composition. 12mo.	1 00
Collott's Dramatic French Reader 12mo.	1 00
Coutan, A., Choix de Poesies, 12mo,	1 00
De Fiva's Elementary French Reader, 16mo,	50
——— Advanced do do 12mo	1 00
Ollendorff's New Method of Learning French. Edited by J. L. Jewett, 12mo.	1 00
Ollendorff's Method of Learning French, by V. Value, 12mo,	1 00
Key to each Vol.	75
Ollendorff's First Lessons in French. By G. W. Greene, 18mo,	38
Ollendorff's First Lessons in French, with Key,	50
Companion to Ollendorff's French Grammar. By G. W. Greene, 12mo.	75
Messofanti's System of Learning Languages applied to French,	1 25
First Reader. By J. Roemer, 12mo.	1 00
——— do. Second Reader, 12mo.	1 25
Rowan's Modern French Reader, 12mo.	75
Surrenne's French Pronouncing Dictionary, 12mo.	1 50

3. GERMAN.

Adler's Progressive German Reader, 12mo.	1 00
——— German and English and English and German Dictionary. Compiled from the best authorities. 1 vol., large 8vo. Half Russia or Sheep,	5 00
Ollendorff's P. New Grammar for the Germans to learn the English Language. By P. Gauds, 12mo,	1 00
Key to do., 12mo.	75
Oehlschlager, J. C. A Pronouncing German Reader	1 90
Ollendorff's New Method of Learning German. Edited by G. J. Adler, 12mo	1 50
Key to do.,	75
Eichhorn's Practical German Grammar,	1 00

4. ITALIAN.

Foresti's Italian Reader, 12mo,	1 00
Ollendorff's New Method of Learning Italian Edited by F. Foresti, 12mo.	1 50
Key to do.	75

5. SPANISH.

Ollendorff's New Method of Learning Spanish. By M. Velasquez and T. Simone, 12mo	1 50
Key to do.,	75
Velasquez's New Spanish Reader. With Lexicon, 12mo.	1 25
——— Spanish Phrase Book, 18mo.	38
Ollendorff's New Method of Learning English appled to the Spanish. Edited by Prof Palenzuela, 12mo,	

6. HEBREW.

Gesenius' Hebrew Grammar. Edited by Rodiger. Translated from the best German edition, by Conant, 8vo,	2 00

7. ENGLISH.

Arnold's Lectures on Modern History, 12mo.	1 25
Bojesen and Arnold's Manual of Grecian and Roman Antiquities, 12mo,	1 00
Burnham's Primary Arithmetic	21
——— Elementary do., 12mo,	50
Chase's Treatise on Algebra, 12mo,	1 00
Crosby's First Lessons in Geometry	38
Champlin, J. T. A Practical Grammar of the English Language. With Exercises in Analysis and Parsing,	31
Everett's System of English Versification, 12mo,	75
Graham's English Synonymes. Edited by Prof. Reed, of Pennsylvania University, 12mo.	1 00
Greene's Historical Series: Vol. I. History of the Middle Ages	1 00
Guizot's History of Civilisation. Notes by Prof. Henry, of N. Y. University, 12mo,	1 00
Jaeger's Class Book in Zoology, 18mo,	42
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Sept 6, 1851—1yr$

HARKNESS' ARNOLD'S FIRST LATIN BOOK.

D. APPLETON & CO. 200 Broadway, Publish this week, Arnold's First Latin Book, remodeled and rewritten and adapted to the Ollendorff Method of Instruction, by Albert Harkness, Senior Master in the Providence High School. One vol., 12mo. 75 cts.

Extract from the Preface.

Arnold's First and Second Latin Book was introduced to the American Public some five years since, under the editorial care of Prof. Spenser. As the system was quite new in this country, and comparatively so in England, the American Editors did not think it best "to make any material alteration in the original work." The marked favor with which it was at once received, and the almost unprecedented success which has attended it, are a sufficient proof of its excellence. The test of the class-room and the improved methods of instruction have however convinced teachers that with many rare merits, and with a general plan most happily adapted to the wants of the beginner in Latin, it was still in some respects incomplete in its execution and details. The present volume undertaken at the request of the publishers is the result of an attempt to remove those defects, and thus render the work worthy of yet higher favor and success. The entire work has been re-written and many important additions have been made."

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HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:

A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic, and Grecian cases.

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Six organs, with 4 stops each, in Gothic and Grecian cases.

Six organs, with 3 stops each, in Gothic and Grecian cases.

Two elegant Gothic rosewood parlor organs.

Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory.

New York, Sept. 6, 1851.

A CARD.

REV. S. A. CRANE Will receive into his family at East Greenwich, R. I., a few pupils to be instructed in the usual branches of an English and Classical education. He will be in New York on the 24th inst., to receive applications and may be found at the S. S. Depository, No. 20 John St., between the hours of 12 and 2 o'cl'k on that and on every day during the sitting of the New York Diocesan Convention. Reference in the mean time may be had to John W. Mitchell, No. 75 Nassau St. N. Y.

Sept 6—4t

LITTELL'S LIVING AGE, No. 382, 12½ cents.

CONTENTS.

1. Chamois Hunting, *Fraser's Mag.*
2. Para on the Amazon, *N. Y. Eve. Post.*
3. Pitcairn's Island and the Islanders, *Athenæum.*
4. My Novel; or Varieties in English Life, Part XII., *Blackwood's Mag.*
5. Net Results of 1848 in Germany and Italy, *North British Review.*
6. Destruction of Small Birds, *Hartford Courant.*
7. Mr. Gladstone's Pamphlet on Naples, *Spectator.*

With poetry and short articles.

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And sold by DEWITT & DAVENPORT, Tribune Buildings, New York.

CHURCH SCHOOL.—ENGLISH, CLASSICAL and FRENCH INSTRUCTION. 190 West 19th St., third house from 8th Avenue.

Six Teachers are now employed in this Institution. Two in the English Departments; a teacher of Classics and Mathematics; a Professor of the French and Italian Languages; a teacher of Drawing and Ornamental Penmanship; a teacher of Vocal and Instrumental Music.

TERMS.

Boarders, $200 per year. Day pupils, $25, $50, and $100, according to studies pursued. School year begins Sept. 8th, 1851, and ends July 17th, 1852. Pupils can enter at any time, and as young as parents desire.

VISITORS:
Rev. Samuel Seabury, D. D.,
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PATRONS:

Floyd Smith, Wm G Wisner, Edward Roome, E B Sutton, John Lynde, Thos Cumming, Kingsbridge; E P Torrey, Jersey City; J R Onderdonk, Elizabethtown; John Mott, John M Stuart, O P Well, M D, J Stuart Gwynne, J Gilbert, M D, D R Hutchison, Brooklyn; Christopher S Bourne, Wm Porter, John Tait, S S Hinman, and others whose names and further particulars can be seen on the Circulars.

P. S. Churchmen of New York and vicinity are respectfully invited to visit this school.

WM. B. STOUGHTON, Principal.

Sept. 6—6t

TO PARENTS AND GUARDIANS GOING SOUTH.

A LADY Long accustomed to Teaching and able to give satisfactory reference from her present situation wishes to engage as Governess in a respectable family.—She is a good English, and French scholar, understands Music and Drawing, as well as the management of children. None need apply but those determined not to interfere with her in the discharge of her duties.

Address W, 59 Second St., N.Y. Sept 6—3t$

A YOUNG LADY Desires a situation as Teacher. She is prepared to give instruction in all the elementary English branches, and in the rudiments of Music and French. She would prefer a situation with some family or school connected with the Episcopal Church.

Reference: Rev. Gorham D. Abbott, "Collegiate Institution for Young Ladies," Union Park, N. Y., to whom any communication may be addressed. Sept 6—3t

REPORT FOR AUG., of the New York Life Insurance Company, 106 Broadway. This institution during the month of August, 1851, has issued Ninety-six new policies, viz:

To Merchants	29	To Manufacturers	5
Lawyers	3	Mechanics	11
Clerks	7	Agents	4
Farmers	5	Clergymen	3
Ladies	1	Machinists	
Physicians	4	Public Officers	2
Hotel Keepers	3	Planters	0
Builder	0	Navigators	0
Teachers	3	Others	16
	55		41

Total for the month, 96
Whole number of policies issued by the Company, 7401
Accumulated capital,

$360,000,

which is principally invested in New York and United States Stocks.

Dividends are declared annually on all policies issued for the whole term of life, and have always been 50 or 40 per cent.

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, President.

C. K. Bogert, M.D.; George Wilkes, M.D., Medical Examiners.

BUNNELL & PRICE will publish this day, pursuant to a resolution of the Missionary Committee, by Rev. John Frederick Schroeder, D.D., A CHART OF THE DIOCESE OF NEW-YORK, exhibiting in a map of the 31 counties in the Diocese all the places where are situated its Churches and Missionary Stations, and also furnishing, in a series of Tabular Views, the name and place of each Church and Station, the names of towns in which there are no Churches, nor Stations, the population of each town and county at five successive periods during the last 25 years, the number of Clergymen at twenty-two successive periods, from the time of the origin of the Diocese; the number of Parishes at twelve successive periods during the last 33 years, and Biographical and Chronological Records relating to Birth, Education, Ministry, Consecration and Episcopate of each of the Bishops of the Diocese.

Price $1 50 in colored sheets; $2 mounted, colored and varnished. BUNNELL PRICE, Publishers, 121 Fulton st., N. Y.

N. B. The Evergreen for September also ready, 18d per no. Subscription $2 per annum in advance.

Sept. 6—tf

SCHOOL BOOKS AND SCHOOL STATIONERY at T. J. Crowen's Miscellaneous Bookstore, 599 Broadway.

Teachers and Parents are respectfully solicited to call at the subscribers store for any books they may require in the various branches of education. He promises to sell at as low prices as any other establishment in the city.

Constantly receiving all the new and light literature of the day.

Call and Wedding Cards neatly engraved and printed. Bookbinding in various styles. 4t$

A YOUNG MAN who has been engaged during the last four years teaching Geometry, Surveying, Algebra, Mensuration, with the common English Branches, and who has had some experience in teaching the elements of Latin, is desirous of obtaining a situation as teacher in a respectable Academical institution. The best of reference given. Apply to A. C., at the office of this paper. Aug. 30—4t$

COLLEGIATE SCHOOL, 95 Mercer Street, will be re-opened on Monday, 8th September next. Circulars can be obtained at the bookstore of Robert Carter, & Brothers, 289 Broadway.

This school will be removed in November next to the building now erecting in West Fourteenth st., No. 71.

The course of instruction heretofore pursued for so many years, will be continued. Young gentlemen intended either for College or Commercial life, can obtain the requisite preparation.

Aug 30, 2t$ WM. FORREST, Principal.

Poetry.

From the Halifax Church Times.

The Callers and the Response.

We sometime since published a little gem of poetry as follows:

The Three Callers.

Morn calleth fondly to a fair boy straying
'Mid golden meadows rich with clover dew;
She calls, but still he thinks of nought save playing:
And so she smiles, and waves him an adieu:
While he, still merry with his flowery store,
Deems not that Morn, sweet Morn! returns no more.

Noon cometh, but the boy, to manhood growing,
Heeds not the time—he sees but one sweet form,
One young fair face from bower of jasmine glowing,
And all his loving heart with bliss is warm;
So Noon, unnoticed, seeks the Western shore,
And man forgets that Noon returns no more.

Night tappeth gently at a casement gleaming
With the thin fire-light, flick'ring faint and low,
By which a gray-haired man is sadly dreaming
O'er pleasures gone, as all life's pleasures go;
Night calls him to her, and he leaves his door,
Silent and dark—and he returns no more.

The Response

It has elicited the following beautiful climax or response, from the pen of Mrs. E. R. Conner.

"Returns no more?" Not to this earthly dwelling:
For Night hath called him—in her arms he lies;
Morn's whisper—Noon's appeal alike repelling,
Weary, resigned, he welcomes Night's sad sighs;
Seeks her embrace as 'twere a mother's breast,
For mercy prays—then calmly sinks to rest.

But Heaven's Morn, hereafter brighter gleaming,
Shall rouse his slumbers with an angel's wing;
Before that Throne, sublime beyond all dreaming,
His eyes shall witness Noon's effulgence spring:
For Morn and Noon are, on that holy shore,
One and eternal—Night returns no more.

Pennsylvania Inquirer.]

Selected Matter.

From the Spirit of Missions.

Reports from the African Mission for the Year 1850.

The following reports from the African Mission have been received since the Annual Report of the Foreign Committee was presented to the Board of Missions.

Cavalla, West Africa, Dec. 31, 1850.

Rev. and Dear Sir, I submit, as usual, at this season, the report from the various stations which have been committed to my supervision during the year.

CAVALLA STATION.

School.—*Male Department.*—*Assistant Teachers:* Garretson W. Gibson, Colonist; Enoch W. Lowe, Native; Freeman Clarkson, Native. Beneficiaries connected with this department, 34. * *

The Male Department of the school needs sadly an efficient teacher. Garretson Gibson, upon whom the care of the boys, of necessity, chiefly devolves, besides the disadvantages of youth and inexperience, is too much occupied with his own studies (embracing at once an academic and theological course) to give to them the necessary attention. The native youths employed as teachers, are *only assistants*, and must long remain so. The Missionary devotes, on an average, one hour and a half a day to the instruction of the assistant teachers, which is the most that he can do, without neglecting more important interests. A well qualified teacher, therefore, is the greatest desideratum which the Committee are most earnestly entreated, if possible, to supply. If a gentleman cannot be obtained, it is much to be desired that a lady shall be sent out to take charge of the boys' school.

School.—*Female Department.*—Miss Martha J. Williford, *Principal;* Mary Selden Stimpson, and Grace Church Vaughan, *Native Assistants.* Scholars in the Female Department, 26. * * *

This department has been blessed, three quarters of the year, with a most devoted and efficient teacher in Miss M. J. Williford, who joined the Mission in February. After five weeks, during which she had so little indisposition, that no one seemed satisfied that it was her *acclimation*, Miss W. took full charge of the school, and continued to discharge the duties connected with it, *with the exception of only three mornings*, until the last quarterly examination, which took place on the 19th inst. The unprecedented health granted to this valued sister, together with the marked success which has attended her efforts, while calling forth daily grateful praises from those who have so long and deeply felt the need of such an assistant, should surely encourage others like-minded to engage in the same blessed work. May the Lord of the harvest greatly multiply *such* sisters of charity for Heathen as well as Christian lands!

River Cavalla School.—In the early part of the year, owing to the dilapidated condition of the small house occupied by the teacher of this school, his health was so much injured, that it was deemed expedient to remove him to this station. Most of his pupils accompanied him.—Since that time the finances of the Mission have been so much embarassed as to render it impracticable to re-open the station. The teacher, however, has been, in the meantime, pursuing his studies here, and assisting in the school.

Grebo Translations, &c.—During the year the Acts and the Gospel according to St. John have been reviewed, and the former sent to the United States to be printed. A part of the morning service, and a liturgy for Sunday-schools, have been translated and printed; also a collection of thirty-seven hymns, and a Primer. The Grebo books thus prepared are highly useful in our boardingschools, where they are taught together with the English. But it is amongst children and youth instructed in day and Sabbath-schools, who could never acquire such knowledge of the English as to enable them to understand books in this language, that they are to be chiefly serviceable. Here is a field, continually widening, in which, when the Spirit shall be poured out from on high, multitudes will, we trust, through God's mercy, have the joy of reading "in their own tongue wherein they were born," of the wonderful love and works of God.

Pastoral Department.—This has embraced, besides those at this station, (six in number,) three towns on the river, and as many on the Grahway side, making in all twelve villages and towns. In all these, services have been held once a fortnight, in some cases oftener. In the large town at this place the usual Sabbath exercises have continued *without one interruption.*—Occasionally the Missionary has preached in the two large native towns at Cape Palmas. Besides which, two English services have been held on the Mission premises every week; so that, leaving out of view the evening services for the school, which he attends more than three fourths of the time, and those in the colony, to be presently reported, the Missionary records with adoring gratitude, that, through God's blessing, he has been enabled publicly to testify of Him more than four hundred and sixty times, *here, in Africa*, within this past year.

The congregations have varied little from those in former years, averaging 200 on the Sabbath, including the Mission family, and 15 to 20 in the villages during the week, making an aggregate of about 300 who hear the Gospel each week.

Now "faith cometh by hearing, and hearing by the word of God;" and while the Missionary is cheered from time to time with actual proof of this, in the conversion of individuals to God, he ever hopes for "greater things than these,"—a far more abundant harvest—from the seed now sown in tears.

In the course of the year, *three* adult natives have been *baptized* at this station, and *three restored* to communion; *four* have been transferred to other stations, one has been suspended, and one died. The number of communicants now on the record at this station is *thirty-eight. Three native infants* have been baptized.

The colony.—The Missionary has continued to visit the colony once a fortnight, officiating alternately at Mt. Vaughan and East Harper in the evening, and spending the morning of the following day in pastoral visiting. Rev. Messrs. Hoffman, Hening and Rambo have each performed services at different times, of which, as they will report, I need not mention them more particularly. Rev. Mr. Stokes, who was sent out to the colony especially, after officiating a few weeks, had a most serious attack of fever. Indeed, he was so entirely disabled that he could render no farther service, and he deemed a sea trip requisite for the restoration of his health.—He has been for some months at Monrovia, where, it is reported, he has organized a Church.

The congregations in the colony have always been good on the Sabbath when the weather was favorable. In the evenings, however, when I have for the most part officiated, owing to circumstances not affecting the general interest felt in our services, they have not been so full as in former years. The Sabbath-schools have been continued at Mt. Vaughan and in East Harper with an average attendance of *one hundred* adults youths and children. There has been an accession of *seven* to the communion; and one case of suspension. The present number of communicants on the record is *thirty-four.*

St Mark's Church.—Although this building has gone up tardily in consequence of there being but one mason in the colony, it now approaches to its completion. As it now stands, with its solid but well proportioned buttresses, and neat Gothic windows, it meets the eye of every visitor of Cape Palmas—a monument of the benevolence of American Christians—and of cheering hopes, for coming years, of blessings to the community in which it has been erected.

Mount Vaughan and the High School.—Mrs. Thomson, with less health than in former years, has yet been able to discharge her duties in the female department of the school here with little interruption. The attendance of the children, although by no means regular, has averaged about *forty.* The four quarterly examinations which have been held in the course of the year, have shown in most cases, at least, a decided improvement.

The High School was opened, at the beginning of the year, with six colonist beneficiaries, between the ages of 21 and 15. They board with Mrs. Thomson, and lodge in the second Mission house occupied by Mr. Gibson. This having been repaired at the close of last year, affords excellent accommodations. The conduct of the beneficiaries during the year has been, upon the whole, satisfactory, and their progress in knowledge reasonably good. Their teacher is, it is hoped, becoming more and more efficient. Besides the boarding scholars, Mr. Gibson receives as day scholars, about ten of the more promising colonist boys from the neighborhood. He also instructs a class of girls in grammar.

During the past and previous years, coffee trees have been planted at Mt. Vaughan to the number of three hundred. As the expense involved is trifling, and the success of the coffee plantation certain, it is proposed gradually to increase the number of trees to one thousand or fifteen hundred. This number, when bearing—which will take place in six to eight years—will produce an income sufficient to support *ten beneficiaries* at $100 each. The beneficiaries, during hours of recreation, will be able to cultivate the coffee plants, and to gather and prepare for market the fruit, when ripe. And thus, when the trees shall have attained maturity, the High School will become a self-supporting and a permanent institution, the Missionary treasury being relieved of its expense. In the meantime, it is hoped that so important a branch of our Missionary labors will never want the means necessary to maintain it on its present footing. *Important*, the High School has been pronounced, and thus it is more and more regarded; and while it is felt to be a cause of thankfulness that so much zeal is manifested elsewhere in the erection of the *walls* of seminaries and colleges, it is a reflection fraught with gratification, that we are accomplishing an object of far more consequence in training up teachers, professors and ministers, without whom all college *buildings* must be utterly useless:—the mere dead body without the animating spirit.

Conclusion.—The cursory view which has been here presented of that portion of our operations, under the charge of your Missionary, will show the Committee what is still more evident to those who have been familiar with the Mission from its origin, that there has been, during the past year, a steady advance in its influence, and that the blessing of God has evidently rested upon it. No splendid victories, indeed, have marked its progress; but with health unprecedented, the Missionaries have been enabled to pursue their blessed work of scattering around and abroad the word of God "which liveth and abideth forever," and with every revolving month each patient laborer hath rejoiced in the fulfilment of the faithful promise—"as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that proceedeth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto it is sent."

Respectfully submitted,

J. Payne.

Education among the Poor.

A highly interesting ceremony took place at St. Andrews' College, Harrowweald, on Friday afternoon, St. James's Day,—the distribution of prizes to the students. This admirably conducted institution owed its origin, five years ago, to the Christian sympathy of the Rev. Edward Munro, incumbent of the district, with the poorer members of his flock, and to his untiring energy, judgment, and self-devotedness is to be alone ascribed the almost incredible success that has attended its progress. Some idea of this may be formed by reference to the character of the several exercises to which prizes were on this occasion awarded. The first was to John Crowdey, for the best theological essay, its subject being, "The Causes and Effects of the Ten Persecutions," wherein the various motives influencing the persecuting emperors, and the results, as affecting the progress of Christianity, are treated with the discernment of an experienced thinker. The prize was a handsome edition of Bishop Bull's works, together with a gold medal presented by Mr. Beresford Hope. The next prize was Keble's *Praelectiones*, and copies of Homer and Æschylus, presented by Mr. Gladstone, to Alfred Jenkins, for a very elegant and classical essay on the subject of "The influence of Greece on the Progress of Civilization in Europe." To Charles Plumer was presented *Collier's Ecclesiastical History*, the gift of Mr. Arthur Gordon, for the best Latin hexameters, subject "Scipio Africanus." Noah Langley obtained the works of Cowper, Southey, Wordsworth, Rogers, &c., the donor, the Rev. Mr. Keble, for a set of English verses, subject, "St Bernard," full of true poetical imagery and diction, and in high promise. *Arnold's History of the Roman Commonwealth*, the gift of Mr. Arthur Gordon, was presented to Henry Monk, for a translation into Greek Iambics of Anthony's speech over the body of Cæsar. Mr. Monro read with an emphasis indicative of the gratification he felt in them, portions of each of these exercises previously to conferring the prizes. Further prizes were then presented to Henry Plumer, for proficiency in Mathematics; to a student whose name we did not catch, for architectural designs, which had been honored by the approval of the Bishop of London and Mr. Arnold, of Rugby; to others, again, for drawing; for musical composition; for skill on musical instruments and singing; for English odes, &c. In conferring each prize, Mr. Monro addressed the recipients in a tone of affection, which inspired all present with an interest in his pupils akin to that by which he himself is animated. Nor could this be otherwise, when they reflected on the judicious system which must have been adopted, no less than on the earnestness and devotion to the cause of education, whereby among thirty boys, the sons of the laboring poor, of ages from twelve to seventeen, many had, in the course of five years, attained a classical and mathematical proficiency qualifying them to take a respectable degree at either University, besides participating in the advantages of a sound religious, moral, and philosophical training, and extending their inquiries into a variety of collateral subjects, rarely or never thought of in ordinary schools. In his brief address to the assembled company, Mr. Monro observed that his object had been, and would continue to be, to conduct education upon the principles of the Church, as developed in our book of Common Prayer; and adverted to the gratifying fact, that, from the first, the Bishop of London had expressed his unqualified approval of, and concurrence with, the system pursued at the establishment. We ought not to omit noticing that the very liberal and extended education afforded within its walls is attended with no expense whatever to the students, who are wholly indebted for the benefits they thus receive to the generosity of the disinterested founder, and of those whose principles lead them to co-operate with him. We trust there will be no relaxation in this respect, but rather increased aid to an institution which promises to furnish an exemplary and efficient body of clergy and laborers in Christ's vineyard, from a class which has never yet been deemed capable of contributing to that great end.—*Morning Post.*

MRS. MEAR'S French and English Boarding and Day School for Young Ladies, 184 Broadway, corner of 10th st.) will re-open on Thursday, September the 4th. Aug 21-1m

THE COLLEGE OF ST. JAMES,
Washington County, Md.
(The Diocesan College of the Prot. Episcopal Church.)

THE TENTH ANNUAL SESSION, will open on Monday, October 6, 1851, and continue until the next "Commencement day," the last Thursday in July, 1852. New students are recommended to enter at the opening of the session, but are received at any time they apply, and the charge is estimated from the date of their entrance.

THE COLLEGE

has the usual number of classes, and affords all the opportunities for a complete education, and at the successful termination of the Collegiate course, confers on its graduates the usual academical degrees.

THE GRAMMAR SCHOOL,

immediately adjoining the College, and under the supervision of the Rector, but under distinct discipline, receives lads at the beginning of their academical course, and prepares them for the Collegiate classes.

The oversight and direction of the Professors of the College, secure special advantages to the pupils in the Grammar School.

IN THE MERCANTILE CLASSES,

the study of the Greek Language is omitted and its place supplied by additional studies in Modern Languages, Book Keeping, &c.

The situation of the College is entirely healthful, and by its distance from towns and villages, very favorable to good morals and order.

"Kemp Hall," a new building, 90 feet by 40, will be ready for occupation in the course of the next session. In addition to the former corps of Professors, the Trustees have recently appointed Hugh Davey Evans, LL.D., Lecturer on Civil and Ecclesiastical Law, and John H. Alexander, LL.D., Lecturer on Physics and Chemistry.

The whole annual charge (the same in the College and Grammar School), for the session of ten months, is two hundred and twenty-five dollars, payable semi-annually in advance.

Applications for admission, to be made to
REV. JOHN B KERFOOT, D.D., Rector,
Aug 23-8t College of St James P. O., Maryland.

CUTTER'S
ANATOMY, PHYSIOLOGY,
AND
HYGIENE.
REVISED EDITION, 1849.

ALTHOUGH the works prepared by Dr. Cutter, had met with very general approbation, yet those interested have determined to make the series as perfect as possible. To accomplish this, the author was engaged more than a year, in thoroughly revising every part. In this task he was aided by several friends and practical instructors. After the work was thus thoroughly remodelled, the publishers caused an edition of several hundred copies to be printed.

The recitation room is the test place of a *text-book.* In order to submit the Revised Edition to this ordeal, twenty of the best schools in the country, were gratuitously supplied with copies for classes. This was done with the understanding, that both *instructors* and *pupils* should criticise the work, in the most searching manner, upon all points; arrangement, matter, language, illustrations, &c.

The following are the names of several of the gentlemen who formed classes and reviewed the work in the recitation room. Rev. Edward Hitchcock, DD., President of Amherst College, Mass; N. Tillinghast, Esq. Principal of the Massachusetts State Normal School, at Bridgewater; Rev. A. Farwell, Principal of Abbott Female Seminary, Andover, Mass; Rev R. S. Rust, Principal of N. H. Conference Seminary, Northfield, N.H., and Commissioner of Common Schools for N.H.; David Worcester, Esq., Principal of High School, Bangor, Me; J. S. Spaulding, Esq., Principal of Bakersfield Academy, Vt.; Isaac T. Goodnow, Esq. Associate Principal of Conference Seminary, Greenwich, R.I.; Nathan Britton, Esq, Principal of Union School, Adrian, Mich; Leander Wetherell, Esq. Associate Principal of Collegiate Institute, Rochester, N.Y; L. W. Clark, Esq. Principal of Academy, East Bloomfield, N.Y; J. G. K. Trunair, Esq, Principal of Collegiate Institute, Brockport, N.Y.; Rev. J. R. Irish, Principal of DeRuyter Institute, N.Y.; C. R. Coburn, Esq., Principal of Owego Academy, and President of N.Y. State Teachers Association; R. D. Mussey, M.D., formerly Prof. of Anatomy and Surgery, Dartmouth College, N.H., now Prof. of Surgery in the Ohio Medical College; Joseph Ray, MD., Prof. of Natural Sciences and Mathematics, Woodward College, Cincinnati, Ohio; F. Merritt, M.D., Prof of Anatomy and Botany, Starling Medical College, Columbus, Ohio; I. E. M. Girr, A.M., M.D., Prof. of Anatomy, Phosiology and Chemistry, St. Mary University, Ill.

With the advantage of the free and valuable criticisms and suggestions made by these able and practical instructors, the author, with the aid of two assistants, who were practical teachers, finally prepared the copy, and the works were stereotyped. They are now presented to the public as possessing INTRINSIC MERIT *superior to any works ever prepared for schools, upon the subjects of*

ANATOMY, PHYSIOLOGY AND HYGIENE.

Indeed they are the only works that embrace the three departments. The series is as follows:

Anatomy, Physiology and Hygiene, for Colleges, Academies, High Schools and Families, 458 pages, 150 illustrative Engravings.

First Book on Anatomy, Physiology and Hygiene, for Grammar and District Schools, 180 pages, 83 illustrative Engravings.

Large Outline Anatomical Plates, (10 in a set,) beautifully Colored and Mounted, for Colleges, Academies, and High Schools.

District School Outline Anatomical Plates, 8 in a set, beautifully Colored and Mounted, for Grammar and District Schools.

1. The Anatomy, or a description of the Bones, Muscles, Digestive Organs, Lungs, Heart, Blood Vessels, Organs of Speech, Brain, Nerves, Skin, Eye, Ear, &c.
2. They give the Physiology, or describe the use of the several parts.
3. They state the Hygiene, or give plain directions for the prevention of disease and the preservation of health.
4. The contain full directions for the treatment of accidental diseases; as Burns, Colds, Poisoning, &c., the recovery of persons apparently drowned, the stoppage of Bleeding Vessels, the treatment of Wounds, &c.
5. They contain directions to guide Nurses, Watchers and other attendants on sick persons, in their efforts to mitigate and remove disease.

These two features mentioned last make these works valuable for families as well as schools.

By the aid of the Anatomical Plates, Anatomy, Physiology, and Hygiene can be taught as easily as Geography, and be made more interesting and instructive to the pupil.

Another important feature of these works is, that

ANATOMY, PHYSIOLOGY AND HYGIENE

are treated in distinct chapters, thus giving the teacher and the pupil freedom to omit any portion. Thus the pupil can easily discriminate and remember the topic under investigation.

Another equally important feature is that the proper technical name of each organ is retained; but the names are divided into syllables, and in every case the accented one is marked: as *œ-soph' a-gus* (gullet.) In this way all possible objections to technical terms are obviated.

These works are now used in the New York State Normal School; State Normal School, Ct.; the three State Normal Schools, Mass.; the Public Schools of Boston, Providence, R.I., Bangor, Me., New York City, Utica, Syracuse, Oswego, Rochester, Buffalo, NY; Washington, D.C.; Reading, Lancaster, Harrisburg, Pittsburg, Pa.; Detroit, Mich.; Cleveland, Columbus, Zanesville, Marietta, Cincinnati, Ohio Of one hundred and twenty Colleges, Seminaries and Academies that report the study of Physiology to the Regents of the University of N.Y., one hundred and thirteen of them used this series of books, (see Regent's Report, 1851.)

The Colleges, Academies, Seminaries, High Schools and Common Schools of other States, use this series of works as generally as those of the State of N.Y.

For sale by the Publishers, B. B. MUSSEY & Co., Boston, CLARK AUSTIN & Co., and by Booksellers generally.

P.S.—The Outline Anatomical Plates have been introduced into more than one hundred Colleges, Academies and Schools. They can be obtained of the Author, Calvin Cutter, M.D., at Warren, Mass., at a cheaper rate than any others before the public. Aug 23-4t

WASHINGTON INSTITUTE,
MURRAY HILL.

THIS Establishment for the Education of Boys, known since the year 1824, by its present designation, will be re-opened after the annual vacation, on Monday, the 8th of September.
T. DWIGHT PORTER,
THEODORE W. PORTER.
Lex. Av., Aug. 19th-3t$

REPORT FOR JULY, of the New York Life Insurance Company, 106 Broadway. This institution during the month of July, 1851, has issued One Hundred and Ten policies, viz:

To Merchants	31	To Manufacturers	14
Lawyers	2	Mechanics	
Clerks	12	Agents	4
Farmers	6	Clergymen	4
Ladies	1	Machinists	
Physicians	5	Public Officers	7
Hotel Keepers	1	Others	11
Builder	1	Planters	3
Dentists	2	Navigators	4
Printers	2		
	63		47
Total for the month,			110
Whole number of policies issued by the Company,			7305

Accumulated capital,
$360,000,
which is principally invested in New York and United States Stocks.

Dividends are declared annually on all policies issued for the whole term of life, and have always been 50 or 40 per cent.

Pliny Freeman, Actuary. MORRIS FRANKLIN, President.
C. K. Bogert, M.D.; George Wilkes, M.D., Medical Examiners.

HOOPER'S CHURCH BELLS.

THE Subscribers, agents for these Celebrated Bells, offer them at a reduction from former prices. The large number of heavy Bells furnished from this foundry during the past year, for almost every State in the Union, is sufficient guarantee for their sweet, melodious and deep tones in which they are unrivalled. The fire bell at Brooklyn, weighing near 7700lbs, is from this foundry, and one is now being cast for this city, to weigh 20,000lbs, by far the largest ever cast in this country. They are warranted to give satisfaction in all cases, or may be returned. Factory and Steamboat Bells of all sizes.
BALDWIN & MANY,
July 26-tf 49 John st., corner Dutch.

ENCAUSTIC TILES for Floors of Churches, Public Buildings and Dwellings.

The patterns are various; some of the richly inlaid ones being copies from the Cathedrals, and comprising Emblems, and effigies of the Evangelists, &c. Various patterns may be seen permanently laid down at the store of the Subscribers, by whom they are kept on had for sale.
MILLER, COATES & YOULE,
July 26-6m 279 Pearl st., N.Y.

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly as certained and certified. jne

MOUNT OLIVET CEMETERY.

AN INCORPORATED INSTITUTION, in readiness for interment, embracing a desirable tract of land of great diversity of surface and beauty of scenery, near Maspeth, Long Island, 3½ miles from the Williamsburgh ferries; conveyance by omnibus over the planked road to Newtown.

Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.

Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.

Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh. June 28, 1851.-tf.

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notide that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue. When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq. Hon Samuel E Johnson, A P Camings, Rosewell Graves, Henry L Cothral.

Officers—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Arcnitect; William C Prime, Counsel; George Hall, General Agent.

Chaplains—Rev Gardiner Spring, DD; Rev N Bangs, DD; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Samuel R Johnson, DD.

ST. MATTHEW'S HALL,
Port Colden, Warren County, N.J.

THE FIFTEENTH SESSION of this English and Classical Institution, will commence on the first of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the
tf REV. P. L. JAQUES, Rector.

Published and for sale by
THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository No. 20 John street, New York:

BOOKS OF INSTRUCTION,

Union Primer	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	"	1 25
" " " No. 2	"	1 50
" " " No. 3	"	1 75
" " " No. 4	"	3 50
Questions on the Sunday School Books	"	4 00
Catechism No. 1, (Scripture Catechism)	"	1 25
Catechism No. 2, (Catechism broken into short questions and answers)	"	2 00
Catechism No. 3, Catechism enlarged by Bp. Hobart, stiff covers	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,)	"	4 00
Beaven's Help to Catechizing	"	6 00
Lloyd's Catechism on the Evidences of the Bible	"	2 50
Church Catechism	"	1 00
Office of Devotion for Sunday Schools	"	2 00
Sunday School Liturgy and Psalms and Hymns, stiff covers	"	6 00
Manual of Short Prayers for Children	"	1 50
Harmony of the Creeds	"	2 00
Questions on the Book of Common Prayer	"	2 00
Collects from the Prayer Book	"	1 50
Questions on the Collects, stiff covers	"	6 00
Catechism on the Collects	"	20 00
Epistles and Gospels from the Prayer Book	"	6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers	"	8 00
Manual of Oral Instruction upon the Bible	"	2 00
The History of our Blessed Lord, in Easy Verse	"	6 00
Bible Companion, vol. 1, Old Testament	"	18 00
" " " 2, New "	"	20 00
Quest. on St. Matthew, part 1, stiff cov.	"	6 00
" " " 2, "	"	6 00
" " " 3, "	"	6 00
Questions on the Acts, 1, "	"	6 00
" " 2, "	"	6 00
" " 3, "	"	5 00

NEW BOOKS OF INSTRUCTION:

"Questions on the Book of Genesis," Parts I. II. Price $6 per hundred each.

These Questions are found to give very general satisfaction. They are recommended by several of our Bishops who have examined them. The series is to be continued, and will be followed by "Questions on the Book of Exodus."

The Church Catechism Simplified by Question and Answer; by a Member of the Diocese of South Carolina. Price $3 per hundred.

In its adaptation to the simplest minds, this book is believed to have no superior among the Catechetical books now in use.

Scripture Reading Lessons for Young Children, Part I $5, Part II. $6, Part III. $5 per hundred, or the three parts in one volume, half morocco, at $25 per hundred.

"These pages are intended to teach children about Jesus Christ. To do this it was necessary to give a short account of man's creation in innocence, and of his fall into sin. For, without knowing something of these, the coming of the Saviour cannot be understood. And this seems to be the due order for instructing Christian Children: who may then afterwards be taken back, with far more profit, to the whole stream of the Old Testament history. Since there are already other works with various titles, the aim of which differed little from this, it is, perhaps, necessary to say in a single word what seems to be the distinguishing feature of these pages. It is, then, the combination of simplicity with reverence. Many Parents have felt a grievous lack of this union in the works here referred to. Indeed no excellence is of more rare attainment than the power of speaking simply, and yet with due reverence. It is so easy to strip these great truths of their mystery, whilst we intend only to remove their needless difficulty. To this danger all representations of the childhood of our Blessed Lord are especially exposed. Children should feel that He was truly a child; as truly as they are children; but they must feel, at the same time, that He was the very Son of God; and this they will not do, if the veil which God's word has drawn over that childhood is rudely drawn aside. The great difference between the faith of Children and adult Christians is, that the one is more implicit, the other, more ascertained. The faithful child has probably quite as true a notion of the unfathomable mysteries of the Christian revelation as the reasoning man. Only the child cannot define what he believes; he cannot mark out the distinctions between his faith, and error; he has not ascertained the proportions and lineaments of the truth which is within him. This, therefore, may suggest to us, how to instruct Children with simplicity, and yet with reverence. It must not be by speaking of the Holy Child Jesus, as if He were only a very Holy Child; for this will rob Children of their implicit, undefined perception, that He was truly a Child, and yet was far, far more than any Child: but it must be by casting off those distinctions, guards, and refinements which unbelief and false doctrine have made needful for the adult, but which it is one blessedness of their age not to need; and so bringing back the tone of statement to that of the most primitive times, when yet creeds and confessions were not, and were not needed in the Church; when there was a blessed freedom of statement, because there was a perfect simplicity of belief. The Teacher's aim will be, not to remove, by familiar explanations, difficulties which he thinks will rise in the Child's mind, but to remove from his own statements all those parts which are the necessary results of those heresies and false doctrines which, amongst perverse men, have grown out of those difficulties. His aim will be, not to simplify the Gospel statements, and so explain difficulties, but to bring back the common statements of the day to the old standard of Gospel simplicity. Thus, for example, this true rule of Christian teaching will give the statements of Scripture concerning our blessed Lord's Godhead and Manhood, each in their fulness; not supposing that familiar explanation will remove their difficulty, but trusting to the brooding of the Spirit, over the nature God has given to the Child, for the power it needs to receive, as it ought, the truth in each of these mysteries.

For this purpose, it would seem to be the great rule that as to these deep things the very language of God's Word should be used. This, therefore, has, as far as possible, been done in the following pages. And further, perhaps we may say, that the next great security is to be found in the instruction being that actually given by a Christian Mother to her own Children. For no studied attempt to produce this result, no forced effort to place the mind in the attitude of such an instructor, can give as good a promise of success, as that afforded by the secret instincts of the new life in such a heart. To none else can those words of deepest wisdom as literally apply. Little children, "I have fed you with milk, and not with meat."

That security is to be found in these pages. They contain the words of one, who, out of the sacred fountains of a Christian Mother's love, has drawn forth, day by day, their portion of her own little ones. May that God whose "revealed Word" belongs by His "Gracious gift to us and to our Children for ever," so give His blessing to this book, that it may help to bring manyy a yound heart to Him, who suffers the little Children to come unto Him, and forbids them not.

"Evidences of Natural and Revealed Religion," also, the Doctrines and Institutions of Christianity; by the author of 'Reasons why I am a Churchman,' half morocco, $20 per hundred.

"To the kindness of the Executive Committee of the General Protestant Episcopal Sunday-School Union in New York, are we indebted for this excellent little book, for which we return them our best thanks.

The only hesitation which we feel in speaking of it, arises from the consciousness of our inability to speak in terms of sufficient commendation of so admirable and so needful an addition to our educational library.

We congratulate all who think with us, that religious education is paramount to all other, and that a child should not be left to grope his way in the dark to the Truth; that in this volume they are at length supplied with an aid at once short and full—short, but not so short as to be superficial; full, but not so full to be tedious—one, which is in every respect calculated to attract and to edify, presenting in its clearness and truthfulness the happiest combination which we have yet seen, for making of the young disciple a willing and an understanding learner.

That which adds greatly to the value of this little book is, that, besides a careful investigation of each branch of evidence, there runs throughout a vein of piety, which will teach the heart while the head is being stored with rich materials for future meditation, as well as for present instruction."

* * * * * *

"Heartily do we wish Book, Author and Student, God speed."—[*The Church, Toronto Paper.*

PERIODICAL.

The Children's Magazine, monthly publication, 24 pages, 18 mo; single, 25 cents per annum and 50 copies for $10; payable in advance.

☞ Address all orders for Books, and all remittances to DANIEL DANA, Jr., Agent.
Church Depository, 20 John St.

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.
WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

H. PILCHER & SON,
Organ Builders, Newark, New Jersey.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

GRACE CHURCH, BROOKLYN HEIGHTS.

FOR SALE, Scrip for Five Hundred Dollars, receivable for Pew or Pews in said Church, will be sold at a discount, and the proceeds appropriated to the charities of the Church. Enquire of S. N. Barrill, corner of Montague Place and Court-st, Brooklyn.
Mar—tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.
GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

BOARDING SCHOOL FOR BOYS.

ON Monday, the 5th of May next, the Rev. Wm. W Olssen, A. M., will open a Boarding School for Boys in the town of Scarsdale, Westchester county, N.Y. The place is of easy access from New York city, being a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the Principal at Scarsdale, or at the Churchman office, No. 12 John st., or D. Appleton & Co., 200 Broadway. April 19-tf

CHURCH BELLS.

AN experience of thirty years, has given the subscriber an opportunity of ascertaining the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled him to secure for his Bells, the highest awards of the New York State Agricultural Society and American Institute, for several years past. The Trinity Chimes of New York, were completed at his Foundry, as were also cast, Chimes for New Orleans, Kingston, C. W., and several others, and the Fire Alarm Bells of New York, the largest ever cast in this country; Church, Factory, and Steamboat Bells, constantly on hand, and Peals of Bells cast to order. These Bells are hung with improved Iron Yokes, and Springs are attached to act on the clapper, which very much prolongs the sound; and they may also be turned in the Yoke, which brings the blow of the clapper in a new place, and lessens the danger of their breaking. Hangings complete (including Yoke, Frame and Wheel,) furnished if desired.

Theodolites, and all kinds of Levelling and Surveying Instruments on hand, and made to order.
ANDREW MENEELY.
West Troy, Jan 1, 1851.

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor.
March 30, 1850-tf No. 120 Bleeker st. cor Wooster st.

FAMILY SCHOOL, UTICA.
Rev. P. A. Proal, D.D., Rector; Miss Mary Proal, Principal.

THE AUTUMNAL TERM of this Institution, for the Education of young Ladies, will commence on Monday, the first day of September.

Application may be made to the Principal, or to Rev. Dr. Proal, Trinity Church Rectory, Utica.

The course of instruction is designed to be of the most thorough character, and is strictly connected with religion and the Church.

The number of pupils is limited consistently with the family feature, which it is intended to preserve. tf

PURE WINE FOR SACRAMENTAL USE.

WINE, whatever may be its quality, sweet or dry, strong or weak, white or red, if it be the juice of the grape alone, after due fermentation, without the admixture of brandy, is what may be properly termed PURE JUICE.

To meet the difficulty stated to exist with regard to procuring such wine for this purpose, the subscriber has made arrangements by which he is at all times prepared to supply it in any quantity required, whether in cask or bottle. The description suited for COMMUNION use, is Madeira or Malmsey, the former is dry, and the latter sweet.

WINE FOR MEDICINAL PURPOSES.

It may not be out of place to remark, that all wines for this purpose, should be of the best kind, perfectly mature, free from acidity, and not too old. The stimulating and some of the vinous properties most desired in such cases, will have been deprived of a part of their activity in case the wine is extremely old. Port, Sherry and Madeira are considered the most suitable for this purpose.

The smallest quantity can be sent with perfect safety to the most distant parts of the Union.
THOMAS McMULLEN,
June 21-3m 10 Wall street, N.Y.

THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
No. 11 Wall Street.

THE FUNDS of this Company, on the 1st August, 1851, amount to over
$1,300,000,
and the annual income is now about $550,000—Charter perpetual.

This Company commenced business in May, 1845, and the success attending its operations is unprecedented.

The plan is Mutual, all policies for the whole term of life, participating in the profits, after the payment of the second premium.

Dividends of profits are declared on the 1st of January annually, and all dividends over the sum of $200,000, (which must always remain with the Company as a contingent fund, in addition to the Reserve Fund) are paid to the insured in their regular order.

Parties insuring for the whole term of life, are allowed to give their notes bearing interest at 6 per cent. for one half the annual premium, when the amount is $50 or over.

Persons who desire, may pay quarterly or semi-annually.

No risk is taken exceeding the amount of $10,000.

All who have paid their full premiums in cash, may receive the scrip of the Company, upon which they can obtain two-thirds at any time, the balance to be paid when the dividend of the year for which the scrip was issued is redeemed.

The affairs of this Company, prior to every dividend, are subjected to a rigid mathematical examination; and the greatest care is taken to secure the safe investment of its effects.

Prospectus and annual statements furnished upon application at the office. The Medical Examiner attends at the office daily from 1½ to 2½ o'clock.

Dr. James Stewart, M.D., Medical Examiner; Residence No. 3 Abingdon square.
ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
JOS. L. LORD, Agent.
B. C. Miller, Secretary.
L. C. Grover, Counsel. Aug 16-tf

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, NewYork, has removed his business from 130 Broadway to 120 Bleecker street, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Revr'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, 5nd the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

HOBART HALL ACADEMY.

HOLLAND PATENT, ONEIDA CO., 12 miles North of Utica, via. Stage daily (Sundays excepted) from York House, Whitesboro' street.

FALL TERM

Commences Monday, Sept. 1st, 1851. Under the care of competent teachers, thorough and vigorous instruction will be imparted, which, combined with the quiet seclusion and universal healthiness of the place, must render this a desirable preparatory school for youth, and the Trustees of the Institution feel no hesitation in recommending it to the notice of parents and guardians.

A limited number of students will be taken into the family of the Rector of the Parish, who has had long experience in the management of literary institutions.

Terms, $150 per annum, without incidentals, payable half yearly in advance. By order of Board of Trustees.
REV. J. W. BRADIN, President.
W. W. DeAngelis, Sec'y.

REFERENCES:
Rt. Rev. Wm. H. DeLancey, Geneva.
Rev. P. A. Proal, D. D., Utica.
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Rev. B. I. Haight, D. D., New York.
Aug. 23. 3m

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